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American Tract Society
Annual report

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EIGHTY-FIFTH ANNUAL REPORT

OF THE

American Tract Society

*PRESENTED AT NEW YORK, MAY 11, 1910,
WITH LISTS OF LIFE DIRECTORS AND MEMBERS
CONSTITUTED DURING THE YEAR*



AMERICAN TRACT SOCIETY
150 NASSAU STREET, NEW YORK

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May 1910
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CORRESPONDENCE

The correspondence of the Society excepting that which belongs to the Treasurer, is conducted by the General Secretary.

Orders for Books and Tracts will be filled by the Depository.

Orders for Periodicals will be received by the Periodical Department.

Articles for the American Messenger should be directed to the Editor of the American Messenger.

Articles for the Amerikanischer Botschafter und Deutscher Volksfreund should be directed to the Editor of the Amerikanischer Botschafter.

All communications should be addressed

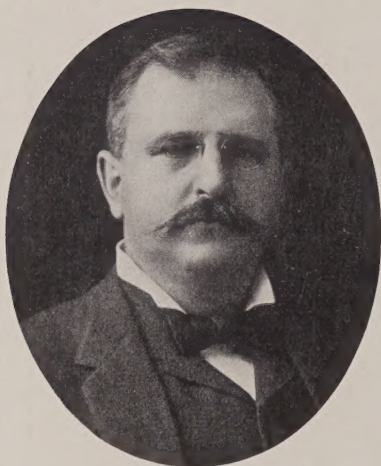
American Tract Society

150 Nassau Street, New York

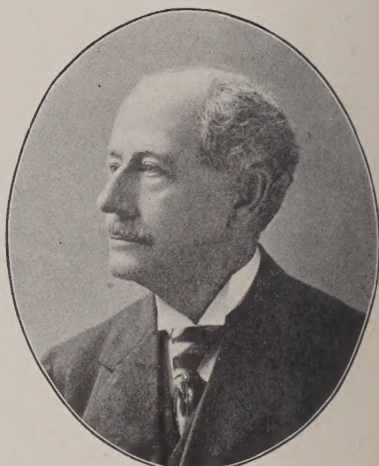
FORM OF A BEQUEST

I give and bequeath to "THE AMERICAN TRACT SOCIETY," instituted in the City of New York in 1825, the sum of —— dollars to be applied to the charitable uses and purposes of said Society.

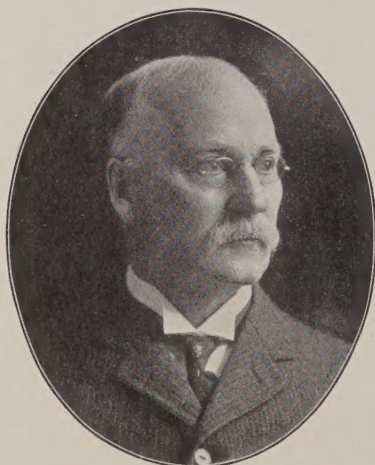
In signing a will, three witnesses should state in writing that the testator declared this to be his last will and testament, and that they signed it at his request and in his presence and the presence of each other.



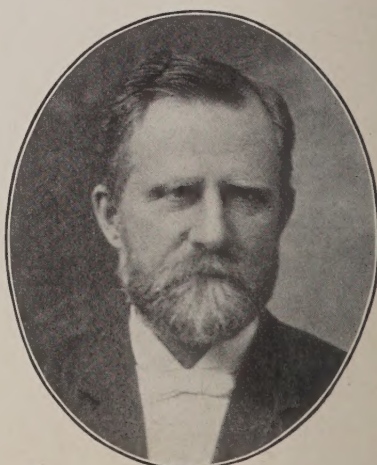
WILLIAM PHILLIPS HALL
PRESIDENT
AND CHAIRMAN FINANCE COMMITTEE



JUDSON SWIFT, D.D.
GENERAL SECRETARY



DAVID JAMES BURRELL, D.D., LL.D.
CHAIRMAN
PUBLISHING COMMITTEE



JAMES M. BENNETT, M.D.
CHAIRMAN
DISTRIBUTING COMMITTEE

EIGHTY-FIFTH
ANNUAL REPORT
OF THE
AMERICAN
TRACT SOCIETY

PRESENTED AT NEW YORK
MAY 11, 1910



AMERICAN TRACT SOCIETY
150 NASSAU STREET, NEW YORK

OFFICERS OF THE SOCIETY

PRESIDENT, WILLIAM PHILLIPS HALL, NEW YORK.
VICE-PRESIDENT, REV. R. S. MACARTHUR, D.D., LL.D., NEW YORK.

HONORARY VICE-PRESIDENTS.

Elected	Elected
Rt. Rev. T. A. Jaggar, D.D., Cincinnati, O. 1880	Ex-President Theodore Roosevelt, LL.D., Oyster Bay, N. Y. 1902
Rev. A. McKenzie, D.D., Cambridge, Mass. 1881	Rev. Edw. T. Horn, D.D., Reading, Pa. 1902
Rev. H. Johnson, D.D., LL.D., Chicago, Ill. 1882	Rev. F. E. Clark, D.D., Boston, Mass. 1902
Rev. H. C. Haydn, D.D., LL.D., Cleveland, Ohio. 1885	Rev. J. McNaugher, D.D., Allegheny, Pa. 1903
James Coats, Providence, R. I. 1886	Ex-Gov. Wm. J. Northen, Atlanta, Ga. 1903
Rev. T. Dwight, D.D., LL.D., New Haven, Conn. 1887	Rt. Rev. W. C. Doane, D.D., LL.D., Albany, N. Y. 1903
Rev. H. A. Stimson, D.D., New York. 1887	*Rev. Wayland Hoyt, D.D., Philadelphia. 1903
Rev. T. S. Hastings, D.D., New York. 1888	George M. Miller, Esq., New York. 1903
Rt. Rev. O. W. Whitaker, D.D., LL.D., Philadelphia, Pa. 1888	Rev. W. L. McEwan, D.D., Pittsburg, Pa. 1903
Merrill E. Gates, LL.D., Washington, D.C. 1888	Rev. D. Stuart Dodge, D.D., New York. 1904
Frank L. Janeway, New Brunswick, N. J. 1888	Rev. W. G. Craig, D.D., LL.D., Chicago, Ill. 1904
Rev. J. B. Thomas, D.D., Newton Centre, Mass. 1888	Rt. Rev. D. H. Greer, D.D., LL.D., New York. 1904
Joshua L. Bailly, Philadelphia, Pa. 1890	Augustus W. Benedict, St. Louis, Mo. 1905
Rev. J. De Witt, D.D., Princeton, N. J. 1891	Rev. D. S. Kennedy, D.D., Allegheny, Pa. 1906
Rev. A. Little, D.D., Dorchester, Mass. 1891	Rev. W. M. Anderson, D.D., Nashville, Tenn. 1906
Pres. A. Scott, LL.D., New Brunswick, N. J. 1891	Rev. W. W. Moore, D.D., Richmond, Va. 1906
Rev. A. H. Strong, D.D., Rochester, N. Y. 1891	Rev. Samuel H. Virgin, D.D., New York. 1906
Rev. G. B. Spalding, D.D., LL.D., Syracuse, N. Y. 1891	Rev. H. K. Walker, D.D., Los Angeles, Cal. 1907
Pres. J. K. McLean, D.D., Berkeley, Cal. 1891	Rev. Charles F. Aked, D.D., New York. 1907
Pres. F. L. Patton, D.D., LL.D., Princeton, N. J. 1891	Rev. C. A. Miller, D.D., Charleston, S.C. 1908
Rt. Rev. A. Mackay-Smith, D.D., Philadelphia, Pa. 1893	Rev. R. R. Meredith, D.D., Pasadena, Cal. 1908
Rev. F. A. Noble, D.D., Phillips, Me. 1896	Rev. Henry E. Cobb, D.D., New York. 1908
Rev. J. B. Remensnyder, D.D., New York. 1896	Rev. James L. Barton, D.D., Boston, Mass. 1908
Rev. W. H. Rice, South Bethlehem, Pa. 1898	Rev. James M. Buckley, D.D., New York. 1908
Rev. James R. Bruce, Yonkers, N. Y. 1899	Mr. Charles H. Rutan, Boston, Mass. 1908
John J. McCook, LL.D., New York. 1900	Rev. Charles A. Eaton, D.D., New York. 1909
Rev. D. P. Fullerton, D.D., St. Louis, Mo. 1900	Rev. J. A. Ingham, Irvington-on-Hudson, N. Y. 1909
Rev. C. A. Stoddard, D.D., LL.D., New York. 1901	Rev. Marion LeRoy Burton, Ph.D., Northampton, Mass. 1909
	Hon. Charles E. Hughes, Washington, D.C. 1910
	Bishop Joseph F. Berry, Buffalo, N. Y. 1910

MANAGERS.

John C. Havemeyer, Yonkers, N. Y. 1863	Noah C. Rogers, Esq., New York. 1901
Walter T. Miller, New York. 1872	Rev. J. Ross Stevenson, D.D., Baltimore, Md. 1902
Bishop W. T. Sabine, D.D., New York. 1879	Rev. J. Humpstone, D.D., Brooklyn, N.Y. 1904
Howard Payson Wilds, Esq., New York. 1882	Rev. A. G. Lawson, D.D., Newark, N. J. 1905
Theophilus A. Brouwer, New York. 1883	Rev. L. L. Taylor, Canandaigua, N. Y. 1905
Rev. Roderick Terry, D.D., New York. 1885	James Marshall Stuart, New York. 1906
H. M. MacCracken, D.D., LL.D., New York. 1887	Rev. James D. Steele, Ph.D., Passaic, N.J. 1907
Rev. J. R. Duryee, D.D., New York. 1887	James Yereance, New York. 1907
S. B. Brownell, Esq., New York. 1888	Rev. Jesse F. Forbes, D.D., New York. 1908
William T. Booth, New York. 1888	Rev. J. H. Hoyt, D.D., New Canaan, Ct. 1908
Warner Van Norden, New York. 1889	Adolph Pfender, New York. 1908
Rev. N. J. Conklin, Rochester, N. Y. 1890	J. Campbell White, New York. 1908
Homer N. Lockwood, Washington, D. C. 1893	Rev. Cortland Myers, D.D., Boston, Mass. 1908
Rev. F. S. Schenck, D.D., New Brunswick, N. J. 1897	Rev. W. D. Buchanan, D.D., New York. 1908
Rev. David G. Wylie, D.D., New York. 1899	Rev. William I. Chamberlain, D.D., New York. 1909
Rev. A. B. King, New York. 1899	Rev. John Bancroft Devins, D.D., New York. 1910
H. Edwards Rowland, New York. 1900	Rev. Homer Stuntz, D.D., New York. 1910
*Wm. N. Crane, New York. 1900	

EXECUTIVE COMMITTEE.

PUBLISHING	COMMITTEE
Rev. David James Burrell, D.D., LL.D. 1896	Thomas O. Conant, LL.D. 1906
Rev. Geo. U. Wenner, D.D. 1898	Rev. Andrew Henry, D.D. 1908
Rev. Ernest M. Stires, D.D. 1905	Rev. Edgar Whittaker Work, D.D. 1908

DISTRIBUTING COMMITTEE

James A. Bennett, M.D. 1899
Silas F. Hallock, M.D. 1901
Rev. Thomas W. Anderson, D.D. 1907
Henry Taylor Gray. 1907
James Rea. 1908
Rev. Jason Noble Pierce. 1910

FINANCE COMMITTEE

William Phillips Hall. 1903
Fleming H. Revell. 1907
Edward L. Suffern. 1907
C. H. Zehnder. 1908
John F. Chambers. 1909
Seymour M. Ballard. 1910

SECRETARIES.

Rev. Judson Swift, D.D., <i>General Secretary</i> .	Louis Tag, <i>Assistant Treasurer</i> 1887
Rev. Henry Lewis, Ph.D., <i>Recording Sec.</i>	Percy A. Yalden. } <i>Auditors</i> } 1907
Rev. George L. Shearer, D.D., <i>Sec. Emeritus</i> .	H. M. Wolfe. } 1907
	* Deceased.

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Eighty-Fifth Annual Report

REPORT OF THE GENERAL SECRETARY, REV. JUDSON SWIFT, D.D.

IN approaching the threshold of another Annual Meeting we enter upon the celebration of the eighty-fifth anniversary of the American Tract Society. Fourscore-and-five years are a goodly number, embracing nearly three generations. It seems fitting, therefore, to make brief mention of some of the stages of the journey accomplished.

The American Tract Society was organized in New York City in 1825 for the purpose of "diffusing a knowledge of our Lord Jesus Christ as the Redeemer of Sinners, and to promote the interests of vital godliness and sound morality by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians." Tracts or leaflets were the first issues, and these in considerable number. The first volume published was Doddridge's "Rise and Progress of Religion in the Soul," a notable book which has won thousands of soul victories for our Lord's Kingdom. Other important volumes soon followed, and among them was Baxter's "Call to the Unconverted," which has been responded to by tens of thousands of sinners.

It has been the aim of the Society to create a literature for all classes and in many languages and dialects. Consequently its publications have been suitable for both children and youth, and also for adults and those who are nearing the borderland. It early undertook the placing of Christian literature in the homes of the people, it being realized that many thousands of the population were not in attendance upon church services and were unreached by the gospel message.

In the working out of this plan the system of colportage was originated, which consists of a house-to-house visitation, and the placing with every family of at least one good book, and the offering of a prayer, if circumstances permit, in behalf of the household.

Various periodicals have been issued by the Society as the demand for them occurred. Aid has been given to the foreign mission stations by the granting of cash and electrotypes for creating Christian literature in the vernacular. The results of this service are beyond estimate; encouragement was thereby given to many a faltering missionary, and the work was not only started where it could not have been undertaken, but strengthened where it was ready to perish. It should be mentioned that there is no way of registering or estimating the totals of the Society's work. The printed page is a silent messenger, going everywhere and speaking in all languages, taking no note of opposition, and always a vehicle of truth, carrying a benediction wherever it goes.

In this brief tracing of the Society's history we are not unmindful of the signal manifestations of the divine goodness, care and guidance, and the raising up of men good and true to carry forward its work. Among those called to their reward we should not fail to mention Rev. William A. Hallock, D.D., its first Secretary, Rev. John M. Stevenson, D.D., and William Wilberforce Rand, D.D. The Society's officers and Committees have included some of the most prominent and notable clergymen and laymen of our country.

WORKERS CALLED HIGHER

During the year we have been called to mourn the departure of four of the Society's Honorary Vice-Presidents.

Hon. David J. Brewer, Justice of the United States Supreme Court and one of the Tract Society's most efficient and helpful Honorary Vice-Presidents, died at his home in Washington, D. C., on March 28, 1910. He was born in Smyrna, Asia Minor, in 1837, and was the son of Rev. Josiah Brewer. His mother belonged to the eminent Field family, being a sister of David Dudley, Cyrus W., and Associate Justice Stephen J. Field of the Supreme Court. His noble Christian character and earnest activities in Christian service allied him with the evangelical and missionary work not only of our nation but of the world. He presided at several of the Washington meetings of the American Tract Society, delivering on each occasion most forceful and telling addresses. We rejoice that such a truly great life has been lived, and our faith assures us of his triumphant entrance into the eternal Kingdom of our God.

Rev. Henry H. Jessup, D.D., died at Beirut, Syria, on April 28, 1910. Dr. Jessup was appointed a missionary under the American Board in 1855 and went to Syria. He was Moderator of the General Assembly in 1879. Among his writings may be mentioned "The Mohammedan Missionary Problem," "The Women of the Arabs," "The Greek Church and Protestant Missions," also "Syrian Home Life" and "Kamil, a Moslem Convert." Dr. Jessup was in every way an exceptional man. He loved his work, and always felt that God had called him to and set him apart for the work in Syria. What he wrought for Christian education and the circulation of the printed page will never be fully known.

Mr. John H. Converse died suddenly of heart disease at his suburban home in Rosemont, Pa., on May 3, 1910. He was born in Burlington, Vt., in 1840, and was graduated from the University of Vermont in 1861; in 1870 he became a member of the Baldwin Locomotive firm of Philadelphia and later was elected President. In 1900 he was chosen Vice-Moderator of the Presbyterian General Assembly. He was also President of the Board of Trustees of the Assembly, and Chairman of the Business Committee of the Board of Publication, as well as that of the Committee on Evangelistic Work. He gave liberally of his large means to many worthy causes. He was quiet and unassuming in his manner, faithful in the performance of every duty, always a Christian gentleman, and one of God's noblemen.

Hon. Horace B. Silliman died at his home in Cohoes, N. Y., on May 4, 1910, at the age of eighty-four years. He was especially interested in every good work, and a generous contributor to all causes that he deemed worthy of his financial support. The American Tract Society has never had a more faithful friend than Dr. Silliman. It is interesting to note that he was born in 1826, one year after the Society's organization. He believed in the power and value of the printed page, and equally in the system of colportage for its distribution. His offerings for the Society's work have been generous and continuous for upward of twenty years. In about 1902 he conceived the idea of publishing the entire New Testament in connection with hymns, prayers for different occasions, responsive readings and selections for various forms of religious services. In 1904 he came to the Tract House with his plan partially worked out, and in

1905 the plans were completed, and the first edition, under the title "The Good News in Story and Song," was issued. Dr. Silliman so fully believed in the usefulness of this book that he provided a fund for its perpetual publication and circulation at cost price. His judgment is fully justified by the fact that up to date 274,000 copies have been issued. The amount of good that has been wrought through this single and simple instrumentality can be reckoned only by the annals of eternity. He was one of God's most faithful servants; his ideals were of the highest and noblest. He instinctively knew the right and always chose it. His integrity, moral force and deep spirituality were known to all who came in contact with him. The American Tract Society owes him a debt of the deepest gratitude, and its officers and members rejoice in the opportunity of expressing it. We hail him as a brother redeemed and triumphant among the hosts of the blood-washed throng.

PUBLICATIONS

It is with pleasure that we announce the resumption of the Society's book publication work, which had been discontinued for nearly two years, owing to the large floating indebtedness and the consequent financial embarrassment. Nine new volumes in English have been issued, two of which deserve special mention, "The Cloister Book: For Shut-In Worshipers and Pastorless Congregations," by Rev. Dr. David James Burrell, and "The House of Chimham," by Rev. Dr. Edgar Whitaker Work, both members of the Society's Publishing Committee. The new tract publications consist of four reform leaflets by Rev. Dr. Wilbur F. Crafts under the titles, "The Sabbath in the Twentieth Century," "Gambling: Always Bad Manners or Bad Morals," "Moderate Drinking" and "Is It a Necessary Evil?" These leaflets are fully up to date, and the best ever produced on the subjects treated. There have also been published "Thy Kingdom Come," by Mr. William Phillips Hall, the Society's President, and "What Is Religion," by Rev. Dr. David James Burrell, and "Boys Will Be Boys" in the Boys' and Girls' Series. There have been scores of thousands of reprints of the Society's English publications during the year, the largest of these being something over 50,000 copies of "The Good News in Story and Song." The total number of copies of publications in foreign languages printed dur-

ing the past year is 82,042, comprising issues in Bulu, Zulu, Spanish, Benga, Ruthenian, Swedish, Italian, Gilbertese, Chinese-English, Polish, Bohemian and German. The promise for the current year is for still larger and better things.

Attention is called to the new Spanish hymnal, which has been struggling toward publication for several years past. Sufficient funds to issue it are now in hand, and the manuscript is in the possession of a Committee of Final Editing in the city of Mexico, the Committee being composed of representatives of the various evangelical denominations doing work among the Spanish-speaking people. Much enthusiasm has been manifested over this undertaking. One of the Spanish papers spoke of it as follows: "At last we are going to have a Spanish hymnal for all denominations published by the American Tract Society. A Committee composed of all denominations in Mexico have already begun work on the new hymnal." Other papers have spoken in a similar vein, and some of the most prominent Spanish missionaries stated that it will be the longest step toward the unity of Protestantism in Spanish-speaking countries that has yet been taken.

Rev. Dr. John W. Butler, Chairman of the Editing Committee, reports:

"I am glad to say that our work is progressing. The Committee has now definitely adopted about eighty hymns, and having gotten well under way I hope the work will progress more rapidly in the future. I can assure you that what has been done has been thoroughly done. I am happy to say that the work of the Committee has already drawn the representatives of the different missions into closer relations, and am confident that when the book is finally finished and in use it will tend to greatly cement these relations and contribute largely toward united Protestantism in this country."

The following periodicals have been issued during the year: *The American Messenger*, *The Amerikanischer Botschafter*, *Apples of Gold* and *Manzanas de Oro*, the total number of copies issued reaching 2,162,000.

During the year Rev. H. B. Pratt has generously turned over to the American Tract Society without charge the plates of the three Spanish Commentaries on Genesis, Exodus and Leviticus, with the proviso that the Tract Society shall publish them at a retail price

of 50 cents a volume, postpaid within the limits of the Postal Union. The value of the plates is estimated approximately to be over \$5,000. This work represents many years of faithful labor upon the part of Mr. Pratt, and constitutes a valuable contribution in behalf of the work among the Spanish-speaking people.

COLPORTAGE

There is coming to pass a deeper and keener realization among Christian workers that the hand-to-hand work of colportage is absolutely essential to the evangelization of the masses. Union missionary colportage carries the Gospel into neighborhoods and settlements where no religious service has ever been held. Families are visited, literature left with them, and conversion again and again is the result of the colporter's labors. A preaching service is often held in a schoolhouse, and Sunday-schools have been organized which in many instances have grown into churches. This line of service has been abundantly blessed of God in the winning of those to Christ who have never known Him.

WORKING TOGETHER

During the year the American Tract Society and the Chicago Tract Society have made an agreement whereby the Chicago Tract Society has been constituted the agent of the American Tract Society for the purpose of conducting its Northwestern Agency, embracing the States of Northern Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North and South Dakota, Nebraska, Wyoming and Montana. The work of the Agency is to be presented outside of Chicago and vicinity in the name of the American Tract Society and in Chicago and vicinity in the names of the Chicago Tract Society, and the American Tract Society. As the two societies were working to a greater or less extent in the same territory, it is with much satisfaction that the completion and carrying into effect of the agreement is now reported.

IMMIGRATION

The work among the immigrants is characterized by a greater necessity for it, a deepening interest in it, and as far as possible a



A HOME-TO-HOME COLPORTER IN THE SOUTHWEST

wider radius of service and efficiency. The Tract Society was among the first to realize that religious work among the foreigners was imperative. Its position was from the beginning unique in that it had facilities for publishing Christian literature in the various languages and dialects spoken by these peoples. It consequently became very helpful to the various denominations as they one by one entered this field. Its publications have increased both in the number of languages and in the quantity issued. Its distribution, therefore, constantly enlarged. Its colporters have distributed Christian literature during the year in thirty-one languages. The total number of immigrants arriving during the Society's fiscal year ending March 31, is 758,167, and the total amount of literature distributed at Ellis Island comprised 193,265 tracts, books, and periodicals. To teach these people the principles of true citizenship (great numbers of them being ignorant and helpless so far as adjusting themselves properly to the new surroundings) is a task of great magnitude. For this work Christian literature is indispensable, and also the colporter to distribute it among them.

GRATUITOUS DISTRIBUTION

It is difficult to imagine a more blessed work than that of sending forth gratuitously and in large quantities the Gospel Message bearing the announcement of God's infinite love and good-will toward men, and of Christ as the Redeemer of Sinners. The American Tract Society has rendered through many years of service in this field a work that will be measured in its fulness of fruitage by heaven's records alone. The granting of various publications, including volumes, periodicals and booklets, to hospitals, almshouses, jails, prisons, weak and struggling churches, needy mission stations, Young Men's Christian Associations and settlement and missionary workers in both our cities and rural neighborhoods is a service of the utmost importance, and in rendering it many souls have been won to Christ. A number of libraries have been granted to Sunday-schools and mission stations. Gratuitous distributors increasingly apply for literature to place in the hands of those who are spiritually destitute. The slums and garrets are visited, also the wharves and out-of-the-way places, the miner and the lumberman, the ranchman and dweller upon the plain. The Bible distribution at West Point took place on March

9, 1910, Rev. Dr. Henry A. Stimson delivering a most excellent address, setting forth the truth that the Bible would be to the soldier what no other book could be, making him through faith in Christ a real man. The Tract Society received some years ago from an estimable Christian lady a fund, the income of which was to furnish every year a copy of the Scriptures to each graduate of the Military Academy, the Society supplying the amount that may be lacking.

The total distribution for the year is to the value of \$24,090, being the equivalent of 48,180,000 pages of tracts.

THE ORIENT

Humanity's awakening is as wide as the nations. There is a world-touch and a world-consciousness to-day unknown in preceding generations. Rapid communications and international relations have brought the entire world close together. There is a feeling throughout the civilized world that manhood must everywhere have recognition. Consequently the privileged classes are slowly but surely passing away, and the outreach for knowledge is continually enlarging and intensifying. The youth of Japan, China, India, Turkey and even Africa are asking for knowledge, which means the printed page. The Laymen's Forward Movement and that of the Young People are most striking evidences of the increasing conviction in the hearts of Christians that the *Gospel Message must be carried to the whole creation*. There is a keen realization that while these far-away nations are seeking the commercial advantages and material prosperity of the Occident, Christian truth must be given them in fulness of measure.

The Tract Society has been untiring in its effort to create Christian literature in the vernacular, thereby multiplying many times the power of the missionary in foreign lands. Its foreign cash appropriations for the year amount to \$5,300. The total paid in the last fifteen months in cash is \$10,851.51, and in plates \$848.49, making a total of \$11,700. We note with pleasure that when the incident occurred in Rome in connection with Ex-Vice-President Fairbanks we were able to send immediately to the mission station there a cash appropriation to increase the circulation of their periodical, *L'Evangelista*, a paper accomplishing great good not only in Rome

but in the surrounding country. Many letters have been received expressing profound gratitude for the appropriations sent out. The general tenor of them is seen in the following which was received from Christian workers in Prague, Bohemia, who wrote: "We heartily thank you and the Tract Society for its aid in extending the Lord's work in Austria. Never was there greater need and greater encouragement to push the output and circulation of Christian literature."

The appropriations made since the formation of the Society and now paid in full total \$774,012.43.

FINANCIAL CONDITION

The Society's financial condition is encouraging. The floating indebtedness has been reduced to a note of \$10,000 at the bank. There is, however, on deposit in open account at the bank and in the trust company on temporary investment a sum more than sufficient to meet this note. The Society's bills have been discounted throughout the year, and its obligations met as they became due. Its credit is among the best. The Society is moreover in a condition at the present time to gradually enlarge the list of its new publications, and to steadily add to the number of colporters, thereby increasing the circulation of its publications. The income from the building after deducting all charges and expenses for the year is \$7,286.

The Board of Managers at its meeting on April 27, 1910 directed mention made of the fact that the Secretary near the close of the year asked the Society's auditors and expert accountants to look into the business methods and economies now in force, and ascertain whether any improved methods could be introduced or any greater economy practiced in the conducting of the Society's work. After careful investigation the auditors reported that they did not see any place where improved methods could be introduced or greater economy practiced. Pursuing this line still farther, a staff of business method experts were invited to go over the same ground, which they did with much thoroughness, reporting in a similar vein, also expressing satisfaction with the methods employed and the economies in force.

RICH AND ABUNDANT BLESSINGS

In presenting this report the Executive Committee feel devoutly thankful to Almighty God for the rich and abundant blessings that have attended their labors during the year. They fully realize that in their own strength the work could not have been accomplished. The outlook is inspiring; the vision embraces humanity. The hour now striking has not before been upon the dial and will not again return.

HUMANITY'S UNREST—THE ONLY REMEDY

An unprecedented restlessness characterizes the peoples of all lands. Japan, China, Korea, Turkey, India and Africa, the most ancient as well as the more modern nations, are lifted by the groundswell of a popular agitation that leaves no nation of the Old World untouched. This unparalleled awakening is along the line of political ambitions and territorial aggrandizement. The mutterings of revolution are in the air, the ear catches sounds of strife, threatenings and antagonisms. The desire for commercial and material prosperity is everywhere dominant.

In the New World marked changes are taking place and astounding revelations being made. Both society and corporate and legislative ideals have received a severe shock; capital and labor have been and still are fiercely arrayed one against the other, and the tension is at the highest point. The Orient is not seeking the Occident that it may find Christ either in the manger or enthroned in its civilization. It comes hither that it may bear away the ripened fruit of that character and manhood that can be grown only through the full acceptance of Jesus Christ as the divine Son of God and the Redeemer of sinners. This gospel is the remedy and the only remedy for the world's unrest. To preach it to the whole creation is our Lord's command.

The call of humanity has always been a call to the American Tract Society. From the beginning it has stood for Church unity, ever urging a united Protestantism in spirit and effort, if not in name, to combat the forces of sin and evil. Far in advance of all interdenominational societies that have more recently been organized, it has held aloft the banner of Christian unity, and it is now

being realized that successful missionary work in foreign lands can be carried forward on no other basis. The demand therefore for the Society's specific work at the foreign mission stations is steadily increasing.

THE NATION'S GREATEST NEED

In the home-land the gospel must be carried to the people for the reason that the people are not coming for the gospel. A painstaking study of all of the conditions as related to evangelization proves beyond doubt that *the nation's greatest need* at this moment is the need of the nation's homes. Other lines of effort have been faithfully prosecuted—the home has been passed by. Both parents and children in the non-Christian home are without that moral and spiritual uplift that makes for righteousness in the product of truly Christian citizens. Educational institutions in the past two years have received upwards of \$200,000,000 in donations and endowments. Missionary Boards, charitable organizations and philanthropic work are being generously supported. The lesson yet to be learned is that national transformation can be effected only through the nation's homes. Otherwise great evils cannot be uprooted; only the lopping of the branches will continue as in the past. Not less than one million dollars ought to go every twelve months into colportage work, that is, the sending of a colporter or missionary over the threshold of the home, where he kneels and offers a prayer in behalf of the members of the household, and leaves Christian literature for their permanent and redemptive instruction.

FULLER CONSECRATION

To accomplish the foregoing, and much more, there must be a deeper and fuller consecration to the work given into our hands. That which has been lacking, and which is still lacking to render the larger service, is entire self-forgetfulness. When we have attained complete self-mastery, laid down all at the feet of Him who gave Himself for us, including our individual preferences, our self-seeking and personal ambitions, realizing that not only are we His, but also that what we have belongs to Him, then shall we behold His Kingdom coming swiftly among the nations, and the morrow's dawn greeting a world redeemed.



WORKING AMONG THE FOREIGN POPULATION ON THE EAST SIDE OF NEW YORK CITY

EIGHTY-FIFTH ANNUAL MEETING OF THE AMERICAN TRACT SOCIETY

The Eighty-fifth Annual Meeting of the American Tract Society was held in the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York, on Wednesday afternoon and evening, May 11, 1910.

Mr. William Phillips Hall, President of the Society, occupied the chair at the afternoon session. Devotional exercises were conducted by Rev. George U. Wenner, D.D., who read the Nineteenth Psalm and offered the opening prayer.

The minutes of the last Annual Meeting of the Society were read by the Recording Secretary, Rev. Henry Lewis, Ph.D., and approved.

A general review of the operations of the Society during the past year was given in the reports rendered by the President, Mr. William Phillips Hall, the Assistant Treasurer, Mr. Louis Tag, and the General Secretary, Rev. Judson Swift, D.D.

The following resolution was then offered by Rev. Geo. L. Shearer, D.D., and adopted by a unanimous vote:

Resolved, That the Annual Report of the Society, an abstract of which has been presented in the reports of its officers, be approved, and published under the direction of the Executive Committee.

On behalf of the Committee appointed to present nominations for officers of the Society, Mr. Fleming H. Revell, its chairman, presented the following Recommendations:

The Nominating Committee recommends that the Board of Managers be the same as last year, except that Rev. John Bancroft Devins, D.D., be elected in place of Rev. Donald Sage Mackay, D.D., deceased, and that Rev. Homer Stuntz, D.D., be elected in place of George F. Dunn, declined.

The Nominating Committee also recommends that it be empowered to provide for the one existing vacancy on the Board of Managers.

It was moved, seconded and carried that the report of the Nominating Committee be adopted.

Motion was made that the By-Laws be suspended, and that the Recording Secretary be authorized to cast one ballot for the election of the Board of Managers in accordance with the recommendation of the Nominating Committee.

This motion was seconded and carried by a unanimous vote. Thereupon the Recording Secretary cast one ballot as authorized, and the President declared the Board of Managers elected in conformity with the above recommendation.

At this point in the proceedings the President and Board of Managers retired to an adjoining room, whereupon Rev. Isaac Pierson, Field Secretary of the American Tract Society for New England, took the chair, and brief remarks upon the Society's work were offered by Mr. Carol, one of the Society's colporters working among the Lettish people, and by Mr. Pierson himself.

Upon the return of the President and Board of Managers, Mr. Hall resumed the chair, and announcement was made by the Recording Secretary that the Board had elected the following officers of the Society for the ensuing year:

PRESIDENT: Mr. William Philips Hall.

VICE-PRESIDENT: Rev. Robert S. MacArthur, D.D., LL.D.

HONORARY VICE-PRESIDENTS: The same as last year except that Hon. Chas. E. Hughes, Governor of New York State, was elected in the place of the late Justice Brewer, and Bishop Joseph F. Berry, D.D., was elected in place of the late Rev. H. H. Jessup, D.D.

It was also announced that the Board of Managers had elected the following members of the Executive Committee:

On the FINANCE COMMITTEE for three years, from May, 1910, to May, 1913, Mr. John F. Chambers; also on the Finance Committee for one year, from May, 1910, to May, 1911, Mr. Seymour M. Ballard, to succeed Mr. O. M. Billings, resigned.

On the PUBLISHING COMMITTEE for three years, from May, 1910, to May, 1913, Rev. David James Burrell, D.D., and Thomas O. Conant, LL.D.

On the DISTRIBUTING COMMITTEE for three years from May, 1910, to May, 1913, Rev. Thomas W. Anderson, D.D., and Mr. Henry Taylor Gray; also on the Distributing Committee for one year, from May, 1910, to May, 1911, Rev. Jason Noble Pierce, in place of Mr. George McLeish, resigned.

Upon motion made by Mr. John F. Chambers, and duly seconded and carried, it was

Resolved, That the President appoint a Nominating Committee of three to present nominations for officers of the Society at the next Annual Meeting.

The President stated that he would announce the names of those to serve on this Committee later.

The following resolution was offered by Mr. Henry Taylor Gray, and adopted by a unanimous vote:

Resolved, That this Eighty-fifth Anniversary of the American Tract Society be further celebrated by a sermon to be preached by Rev. Edgar Whitaker Work, D.D., in the Fourth Presbyterian Church, West End Avenue and Ninety-first Street, New York City, on Sunday evening, May 15, 1910, at eight o'clock.

It was then voted to take an intermission until eight o'clock, and to adjourn at the close of the evening session.

At the evening session, which began at eight o'clock, Rev. David James Burrell, D.D., Pastor of the Marble Collegiate Church and Chairman of the Society's Publishing Committee, presided. The singing was led by Mr. Weeden. As a Scripture lesson Dr. Burrell read the sixteenth chapter of the Book of Isaiah, and prayer was offered by Dr. George L. Shearer.

Earnest and inspiring addresses were delivered by the following speakers: Rev. Walter T. Scudder of India spoke on "India and Christian Literature"; Prof. Homer C. Hulbert spoke on "Books for Korea"; Rev. L. B. Hillis spoke on "The Printed Page in the Philippines," and Rev. Walter Laidlaw, Ph.D., spoke on "Polyglot New York," illustrating his remarks with several stereopticon slides.

A closing prayer was offered by Rev. Isaac Pierson, and the benediction was pronounced by Rev. Judson Swift, D.D., General Secretary of the Society.

The meeting then adjourned.

PUBLICATIONS

The Society has brought out during the year twenty-two new publications in book and tract form, and has printed new editions of 145 publications.

During the eighty-five years of its history, the Society has issued from the Home Office 455,863,167 tracts, 34,069,150 volumes, and 283,600,168 copies of its periodicals, making a grand total of 773,532,485 copies of its various publications, not including the millions of books and tracts published at mission stations abroad by the aid of the Society's foreign cash appropriations. The new books issued during the past year were as follows:

The Cloister Book: For Shut-in Worshippers and Pastorless Congregations. By Rev. David James Burrell, D.D. This very helpful volume consists of a complete Order of Service for twenty-six Sundays, arranged for the use of invalids or those forced habitually to stay away from church. It is also designed for the use of laymen in a church where there is no pastor.

The House of Chimham. By Rev. Edgar Whitaker Work, D.D. A charming Christmas book telling an old story in a new and beautiful way—as a poet would tell it.

The Mask of Christian Science. By Rev. Francis Edward Marsten, D.D. Written in a popular vein, this is intended as a handbook of the history, development, and essential teachings of the Christian Science cult and to point out its wide divergence from the teachings of Jesus and accepted evangelical truth.

The Atonement. By Rev. James Stalker, D.D. A scholarly presentation of the great theme of the work of redemption accomplished by Jesus Christ.

The Temple Treasury. Daily Bible readings for the year. Each day the selections are from both the Old and the New Testaments, with cross references for further study.

Father and Child. By Mrs. John Crosby Brown. A series of Bible selections in which are grouped passages which show the various relations which exist between the Heavenly Father and His earthly children.

Through Uganda to Mt. Elgon. By J. B. Purvis. A study of this African kingdom—its history, inhabitants, problems and possibilities, with an account of the mission work done there.

A Virginian Holiday. By Hope Daring. A story of a vacation spent in the Old Dominion State and the incidents and results that grew out of it.

The Brownie's Box. By Florence Bone. A charming story of a little girl from India who felt that she was "a returned missionary," and worked accordingly.

NEW TRACTS

Envelope Series

No. 8. *The Sabbath in the Twentieth Century.* 32 pp.

No. 9. *Gambling, Always Bad Manners or Bad Morals.* 12 pp.

No. 10. *Moderate Drinking: A Reasonable View.* 24 pp.

No. 11. *Is It a "Necessary Evil"?* 12 pp.

These four Reform Leaflets are by Rev. Wilbur F. Crafts, D.D., in which both statistics and arguments are put in a brilliant and forcible way.

No. 12. *"Thy Kingdom Come."* By William Phillips Hall. 24 pp.

A strong plea for a return to the principles and methods of the Apostolic Church and for a world-union of prayer for a present-day Pentecost.

No. 13. *What Is Religion?* By Rev. David J. Burrell, D.D. 12 pp.

This tract tells first what religion is not, then what it is.

BOYS AND GIRLS' SERIES

No. 31. *Boys Will Be Boys.* Plain, practical words to those who think that all boys sow a crop of "wild oats."

FOREIGN TRACTS

Envelope Series

No. 1. *"Millones de Espíritus Engañadores."*

No. 2. *Frutos del Espiritismo.*

No. 3. *¿Vuelven las Almas?*

No. 4. *Revelaciones Estupendas de los Espíritus va Juzgados.*

No. 5. *“La Religión de la Ciencia.”*

Five Spanish tracts on Spiritualism by Dr. Lund. 4 pages each.

No. 22. *Il Pane Quotidiano.* 16 pp. Daily Bible readings in Italian.

No. 23. *Benvenuto agli Italiani in America.*

A handbook of useful information for Italians just landing in America.

PERIODICALS

The American Messenger. An illustrated religious monthly. Founded in 1843. An ideal home paper, containing many helpful departments. 50c. per annum.

Apples of Gold. An illustrated paper, printed in color, designed for the primary department in the Sunday School. Single copy, 30c.; 5 copies to one address, 25c. each; ten or more, 20c. each, per year.

Amerikanischer Botschafter und Deutscher Volksfreund. Family religious monthly in German. 35c. per annum.

Manzanas de Oro. A Sunday School paper, printed in color, in Spanish, mainly a reproduction of *Apples of Gold*. Published monthly. Arranged in weekly parts. Single copies, 25c. each; in quantities to one address, 20c. per annum.

STATEMENT OF PERIODICALS PRINTED DURING THE YEAR ENDING MARCH 31, 1910.

MONTHLIES:

<i>American Messenger</i> (Illustrated Family Religious Paper)	248,000
<i>Amerikanischer Botschafter</i> (German Evangelical)	173,000

Total Monthlies printed..... 421,000

WEEKLIES:

<i>Apples of Gold</i> (Illustrated Primary)	1,018,000
<i>Manzanas de Oro</i> (Spanish Illustrated)	723,000

Total Weeklies printed..... 1,741,000

Total number of copies of all Periodicals
printed during the year. } 2,162,000

STATEMENT OF BOOK AND TRACT PUBLICATIONS PRINTED
APRIL 1, 1910

PUBLICATIONS OF THE SOCIETY	Printed during the past year.	Printed since the formation of the Society.
	Copies	Copies
Tracts, English	344,850	397,696,207
Tracts, in Foreign Languages.....	128,053	58,166,960
Total Tracts.....	472,403	455,863,167
Volumes, English	123,444	30,042,993
Volumes, Foreign Languages.....	42,202	4,026,157
Total Volumes.....	165,646	34,069,150
Total Volumes and Tracts	638,049	489,932,317

GRATUITOUS DISTRIBUTION

During the year grants have been made of tracts, booklets and periodicals in many languages, also libraries for the smaller colleges, and Sunday Schools and Mission Schools in destitute places, and for Christian workers in different sections to the amount of \$24,090.10.

The grand total of the gratuitous distribution made by the Society from the beginning of its existence has been to the value of \$2,526,794.70.

APPRECIATED GRANTS

From Harbison College in Abbeville, S. C., came the following communication:

"It is with pleasure that we acknowledge receipt of a box of books from the American Tract Society. Please accept thanks for same. They are being enjoyed already by our students."

A Christian worker in Homer, Ga., wrote:

"Please accept many thanks for the many nice books sent by the American Tract Society. I have received them O. K. They will prove a God-sent blessing to my people."

A Christian woman in Hersey, Wis., who is working among the children, wrote:

"The case of books from the American Tract Society reached me safely. I can't find words to express my gratitude to you. The children are delighted with the books and text cards. I feel confident that our new library will bring new scholars to the Sunday-school, and be the means of saving souls for Christ. The village of Hersey was formerly a rough lumbering town, and the children have had very few religious advantages—some of them have not seen Children's Day Services. May God bless you."

The stated clerk of the Presbytery of Cookeville, Tenn., Rev. Fount Smith, wrote:

"I hereby acknowledge receipt of the case of books shipped to me. The gift is appreciated more than I can tell. May the Lord continue to bless the great work of the American Tract Society and all who labor in this interest."

MEETING DEFINITE NEEDS

There are abundant indications showing that the Christian literature distributed by the American Tract Society supplies definite

needs. An illustration of this fact is given in a recent letter from Rev. E. W. Williams, D.D., President of the Ferguson and Williams Normal and Polytechnic College at Abbeville, who writes in acknowledgment of the grant of a library, as follows:

"I am pleased to announce that the books reached us safe and in good condition. Please accept my most sincere thanks for your kind consideration and practical help. We have unlimited scope in which to use the American Tract Society's publications, and what you have sent us will be most helpful in moulding more Christ-like sentiment and character among all the people of this region, which, sad to say, has too long been neglected. Please know that the books are accepted in the same kindly spirit in which they have been given, and will be faithfully and prudently used for the advancement and upbuilding of the Master's Kingdom."

GRATEFUL ACKNOWLEDGMENTS

A shipment of books to the church at Lake Clear Junction, N. Y., which is one of the group of churches comprised in the Adirondack Mission of the Presbyterian Church, brought forth the following response from Mr. Ira H. Greene, directed to the Secretary of the American Tract Society:

"The books have been unpacked, and are in good condition. We wish to send our most heartfelt thanks for the same. They will increase our library to a large extent."

Rev. Emanuel Schultz, a missionary in Warren, O., wrote:

"The box of books you so kindly sent for use in the Sunday-school came here in good condition. What an interesting lot of good books and tracts they all are! I hope that they will lead some souls to Christ. They will doubtless be a great help to me in my work. For twelve years I labored as a missionary in New York City, and since then for some ten years have labored in the West.

"While in New York I used to distribute many of the American Tract Society tracts, and they did in many instances untold good.

"God bless your Society in its great work."

Mr. F. Bruckmann, manager of the Galveston Immigrant Home at Galveston, Texas, wrote:

"I thank you very much for your kindness in helping the immigrant work. The Lord bless the reading of the books. The work is growing wonderfully."

The principal of the Cory School, at Flag Pond, Tenn., Miss Mary E. Renich, wrote:

"The box of books arrived here at Flag Pond in good condition. We

wish to thank you for them, also for the cards of all kinds, as they will come in very handy, and will be appreciated by the people who have so few things with which to decorate their homes."

A Philadelphia pastor, Rev. J. F. McDonald, wrote:

"The box of books which you shipped me was received in good time and in good condition. The books will be used according to your suggestion for church libraries. I expect to turn over one-third of the books to each one of the three churches I am now serving. I am sure that these books will be a blessing to the members of these churches and of the Sabbath schools. We needed these books very much. I hope to get these churches to add to these books until they each have a splendid library. May God's richest blessing be upon the American Tract Society."

Rev. S. Poppen, pastor of the Evangelical Lutheran Church of St. John in Toledo, O., wrote:

"The case of books and cards for the Sunday-school arrived yesterday. We are well pleased with the shipment, and will certainly make good use of the same. Please accept our heartiest thanks for your kindness."

The recipient of another grant wrote:

"My heart rejoiced as I saw the good seed—books, cards and tracts to be given for the uplift of this people. They do not have many good books to read. I feel that there is great need for a spiritual revival here. May the Lord bless you in your good work."

Another grateful Christian worker wrote:

"The box of books sent me was received to-day. The books look nice. The cards for the Primary work will be very helpful. I thank you more than I can express in this letter."

SUMMARY OF GRANTS FOR YEAR, FROM APRIL 1, 1909, TO MARCH 31, 1910

To Foreign Missions, Societies and Stations, etc.....	\$	193 50
Spanish Missions in Latin-America, Portugal, Spain and Spanish Colonies.....		1,281 62
Spanish Missions in Cuba, Porto Rico, Philippines, Hawaii and United States.....		2,823 76
Foreign Population in United States through Tract Society's Colporters and Missions.....		9,764 78
Tract Society's Missions to Immigrants in New York and Boston.....		1,379 63
Army, Navy and Seamen through Chaplains and Missionaries.....		441 24
Home Missions, Literary and Educational Societies.....		1,529 91
Charitable, Humane and Penal Institutions ..		157 80
Auxiliary Societies, Churches and Mission Sunday Schools,		1,435 09
Tract Society Colporters' Domestic Grants		1,104 48
Individual Workers and Home Missionaries.....		1,488 00
Delivered to Life-Directors and Life-Members of the Society.....	\$	21,600 00
		2,490 10
TOTAL GRANTS FOR THE YEAR	\$	24 090 10

COLPORTAGE

The total number of family visits made by the Society's colporters during the past year is 171,657. The total number of volumes distributed by sale or grant is 50,694.

The total number of volumes circulated by colporters for the past sixty-nine years is 16,911,420 and the total number of family visits for the same period is 17,122,707.

List of Colporters in Active Service during the Year March 1, 1909 — March 1, 1910.

STATE	NAME	FIELD OF LABOR
MASSACHUSETTS	Weckbacher, Rev. George.....	Immigrants of New England and Port of Boston.
CONNECTICUT	Natali, Armando.....	Italians.
NEW YORK.....	Carol, Charles.....	Lettish, Russians, Germans and Americans.
	Goddard, Rev. Samuel.....	Americans.
	Hoffmann, Albert.....	Germans, Poles and Slovaks.
	Jaeger, Michael.....	Immigrants at Ellis Island.
	Kucera, Ludwig F.....	Bohemians and Slovaks.
	Lukes, John.....	Americans, Germans, Lettish, Lithuanians and Russians.
	Marnotti, Nicola.....	Italians.
NEW JERSEY.....	Kwitschan, Charles.....	Foreigners.
PENNSYLVANIA	Ciarletta, Ottavio.....	Italians.
	Martino, John.....	Slavic population, Allegheny County.
	Olejar, George.....	Foreigners, Luzerne and adjacent counties.
	Patrick, Stephen.....	Slavic population, N. Pittsburg.
	Pattison, John.....	Luzerne County.
	Schisa, E. M.....	Italians.
	Toth, Louis.....	Hungarians.
WEST VIRGINIA.....	Garrett, Rev. H. S.....	Mountain people.
	Neff, Henry.....	Upshur and adjacent counties.
VIRGINIA	Carter, Rev. J. M.....	Colored and white population, Henry and adjacent counties.
NORTH CAROLINA....	Calder, Rev. J. W.....	Randolph and adjacent counties.
	Stuart, Charles E.....	Randolph, Chatham and contiguous counties.
	Todd, M. D.....	Columbus and Brunswick counties.
	Walker, Rev. Simon G.....	Colored population.
SOUTH CAROLINA....	Easley, Rev. J. W.....	Colored population.
FLORIDA	Norwood, Mrs. Alma P.....	Cubans and Italians.
	Woods, Rev. W. A.....	Colored population.
	Page, Rev. H. P.....	Tampa and vicinity.
ALABAMA	De Bardeleben, F. J.....	Central Alabama.
	Chappell, Rev. A. J.....	Railroad employees, Morgan County.
	Dunlap, James.....	Central Alabama.
	Fuller, Rev. F. J.....	Colored population, Jefferson County.
	Hawley, Ezra.....	Charcoal and Wood Haulers, Mobile County and vicinity.
	Temple, Rev. William.....	Colored population, Wilcox County.
	Arter, Rev. T. J.....	Central Alabama.
MISSISSIPPI	Brown, Rev. Andrew J.....	Colored population.
	Palmer, Rev. J. A.....	Lee and adjacent counties.

STATE	NAME	FIELD OF LABOR
TENNESSEE	McConnell, William	Memphis and vicinity.
	Wright, Rev. E. M.	Eastern Tennessee.
KENTUCKY	Smith, Rev. L. F.	Johnson County and adjacent.
	Talbert, James G.	Mountain people, Boyd and adjacent counties.
OHIO	Waller, Rev. L. G.	Valley of the Big Sandy River.
	Dean, Edgar B.	Americans, Plainfield and vicinity.
	Fazekas, Stevan	Hungarians, Southwestern Ohio.
	Lerch, Rev. J. E.	Americans and Germans, Ashtabula, Trumbull and Geauga counties.
INDIANA	Spear, W. E.	Decatur and adjacent counties.
ILLINOIS	Yehling, Charles	Americans, Germans and Italians, So. Ill.
MICHIGAN	De Carlo, Rev. P.	Italians.
	Mulder, Charles	Holland Dutch and Americans, Kent and adjacent counties.
	Oblom, Oscar T.	Swedes and Finns, Northern Peninsula of Michigan.
WISCONSIN	Grasenick, Rev. Henry	Germans and Russians.
	Kovats, Joseph	Hungarians.
	Orloff, Alexander	Germans, Russians and Lettish.
MISSOURI	Hall, Rev. Thos. D.	S. W. Missouri, S. E. Kansas and E. Oklahoma.
	Holland, Rev. J. H.	Foreigners, Monroe and adjacent counties.
	Jeffers, Rev. Thos.	Adair County.
LOUISIANA	Willard, Rev. J. W.	Colored population of La. and So. Miss.
TEXAS	Barton, Joseph	Bohemians.
	Hoffman, J. N.	Tarrant and Parker counties.
	Kolbye, Rev. H. V.	Foreigners.
	Shutt, Rev. C. G.	Ranchmen of Pan-Handle counties.
	Sutherland, Rev. A. H.	Mexicans along the Rio Grande.
	Toby, Rev. G. W.	Shepherders in Pecos Valley.
	Wright, Rev. L. D.	Colored people of Cotton Plantations.
OKLAHOMA	Hiebert, Rev. C. N.	Germans and Russians.
	Liphardt, Rev. William	Germans.
	Tatum, Rev. C. C.	Oklahoma County and vicinity.
KANSAS	Strauss, Rev. A. F.	Germans, N. W. counties, Kan. and E. Col.
NEBRASKA	Vawter, Mrs. J. B.	Foreigners—Stockyard employees.
	Wachtel, W. K.	Foreigners, Lancaster and adjacent counties.
SOUTH DAKOTA	Bestvater,	Southeastern counties.
	Bohen, Rev. J. D.	Foreigners.
NORTH DAKOTA	Wegner, K.	Germans and Scandinavians, Ward, Williams and Wells Counties.
OREGON	Reinhard, Rev. A. W.	Americans, Germans and Swiss.
CALIFORNIA	Brauns, Rev. A. F.	Germans.
	Gromer, Rev. John T.	Sacramento City and County.
	Snyder, Geo. M.	Los Angeles County.
	Teitsworth, Rev. W. P.	Oakland and vicinity.
PUERTO RICO	Martinez, Miguel E.	Spanish-speaking population, Mayaguez Prov.
	Muniz, Fernando	Spanish-speaking population, Aguadilla Prov.
	Ruiz, Hermogenis	Spanish-speaking population, Mayaguez Prov.
	Torres, Salvador	Spanish-speaking population, Bayamon, Guayama and Humacao Provinces.
CUBA	Pozo, Pedro	Spanish-speaking population, Havana and vicinity.
BRITISH WEST INDIES	Nixon, Rev. J. W.	Jamaica.

SUMMARY VIEW OF COLPORTAGE

For the year ending March 1, 1910

STATE OR COUNTRY	Colporters	Time		Volumes Sold	Volumes Granted	Public and Prayer Meetings Ad- dressed	Whole Number of Family Visits
		M.	D.				
Massachusetts.....	1	12		499	945	74	13,227
Connecticut.....	1	1		228			
New York.....	6	42	12	2,765	5,266	223	72,719
New Jersey.....	1	12		663	166	302	9,496
Pennsylvania.....	7	47		2,249	694	1,889	24,120
West Virginia.....	2	15	25	735	61	73	878
Virginia.....	1	9	20	1,013	166	69	1,966
North Carolina.....	4	17	20	1,493	88	89	821
South Carolina.....	1	7	12	1,077	1,538	98	1,001
Florida.....	3	9	26	802	152	110	3,006
Alabama.....	7	15	25	1,767	142	241	5,293
Mississippi.....	2	5	18	886	165	154	1,899
Tennessee.....	2	10		640	254	57	1,684
Kentucky.....	3	5	1	381	56	62	1,646
Ohio.....	3	6	4	797	83	15	659
Indiana.....	1	7	14	343	27	133	2,046
Illinois.....	1		11	302			100
Michigan.....	2	11	2	126	16	53	65
Wisconsin.....	3	7	4	1,020	103	336	794
Missouri.....	3	12	14	1,394	139	220	5,660
Louisiana.....	1	12		1,413	162	136	1,587
Texas.....	7	38	23	4,430	663	414	7,320
Oklahoma.....	3	11	28	1,231	155	163	2,130
Kansas.....	1	1	21	544	95	125	562
Nebraska.....	2	9	15	938	142	12	2,269
South Dakota.....	2	3	22	1,013	120	45	810
North Dakota.....	1	2	27	337	40	15	536
Oregon.....	1	12		513	274	41	472
California.....	4	21	13	3,589	1,796	91	2,737
Puerto Rico.....	4	33	15	1,063	352	346	5,419
Cuba.....	1	12		1,416	1,000	182	905
British West Indies....	1	3		150	17	87	100
	82	418	12	35,589	15,105	5,855	171,657

STATISTICS OF COLPORTAGE FOR
SIXTY-NINE YEARS

Time employed, months.....	79,670
Number of volumes sold.....	13,547,517
Number of volumes granted.....	3,379,018
Number of volumes circulated by colporters.....	16,911,430
Number of public meetings addressed.....	549,366
Number of families visited.....	17,122,707

HOME AGENCY

150 Nassau Street, New York.

REV. JUDSON SWIFT, D.D., General Secretary

LOUIS TAG, Assistant Treasurer

REV. HENRY LEWIS, Ph.D., Recording Secretary

ALONZO FOGAL, JR., Superintendent of Colportage

The Missionary Colporters devote their time and energy to the circulation of the Scriptures and of literature, making clear those truths on which all evangelical Christians agree. Their work is done from home to home, from person to person. They build no churches, but those who are aroused by their words and enlightened by the literature they distribute are gathered into the congregations on their fields. Thus the Missionary Colporter is auxiliary to the organized church. Not limited by parish lines nor by fixed church duties, our colporters cover much wider fields than most Pastors or parish workers.

When their visitation of a section is completed, and every effort has been made to rouse the consciences of the people, to place the Scriptures and Christian literature in the homes, and to gather the adults and children into the neighboring churches and Sunday-schools, they press forward to regions beyond. Having literature in every language spoken on their fields, they appeal to all nationalities, to each in its own tongue.

They canvass, carefully and systematically, just as far as the funds available will permit, all families of Immigrants, Negroes, Mormons and other exceptional classes, and the neglected among our countrymen. Only by such conservation of Christian home life can the organized churches be sustained and Christianity established throughout our home-land.

In considering the work of colportage it should be borne in mind that this is a missionary-publishing work, and that its essential feature is the *circulation of Christian literature*.

During the year just closed the thirty-six Missionary Colporters working under the Home Agency have gone more particularly to

those whom the churches found it difficult or impracticable to approach, being distributed as follows:

- 17 among Immigrants—Bohemians, Croatians, Danes, Dutch, Finns, French, Germans, Greeks, Hebrews, Hungarians, Italians, Letts, Lithuanians, Norwegians, Poles, Portuguese, Roumanians, Russians, Ruthenians, Servians, Slovaks, Slovenians, Swedes, Swiss and Welsh.
- 10 among White Americans
- 3 “ Negroes
- 5 “ Spanish-speaking people of Cuba and Porto Rico
- 1 “ Whites and Negroes of Jamaica, B. W. I.

These colporters made a total of 89,676 family visits, held 3,180 public meetings, circulated by sale and grant 27,811 volumes and spent 238 months in the work.

We give herewith brief reports from a number of the colporters describing their work in detail.

NOTES FROM THE FIELD

AT THE GREAT ELLIS ISLAND GATEWAY

MICHAEL JAEGER, colporter at Ellis Island, writes:

“It is with a thankful heart to God that I write this report, and take courage in sowing the good seed among the thousands of immigrants who are pouring upon our shores.

“God has thus made it possible for American Christians to preach the Gospel to all nations by bringing them to our doors.

“The majority of immigrants come from communities where Christianity is only a profession, and Christ is still on the cross. Men and women worship the crucifix, but they do not know the Saviour who sits on the right hand of God and makes intercession for us.

“The immigrants are more accessible to the Gospel now than ever before, and their hearts are ready for the truth, if it is presented intelligently and tactfully.

“With heart burdened for these multitudes of all nationalities, I go day after day giving them Christian literature, not expecting to see them again in the flesh.

“Ellis Island has been crowded with new arrivals, day after day. At times they were rushed through so rapidly that it was impossible to give literature to all, but I have had an opportunity to reach a multitude of men, women and children, who crowded around me and called for literature in their native tongues, and then with smiling faces went to their seats to read and meditate.



AMONG THE IMMIGRANTS IN THE DETENTION ROOM AT ELLIS ISLAND, NEW YORK

"The tracts, books and periodicals offered to the newcomers have usually been gladly received, though some have refused, having been directed by priests in Europe not to accept anything to read when they arrive in America. Later, seeing that many accepted and read the literature, they also asked for some, and, having read it, often came for more.

"The immigration is not of the same quality as in past years, the majority being laborers. Most of them are Roman Catholics and know nothing of personal religion and the relation of man to God. Poles have come in largest numbers, next Italians, Germans, and Scandinavians. Greeks have come by shiploads, 1049 in one day. Bulgarians, Macedonians, Turks and Syrians have come in large numbers, but are of a very poor class.

"Ninety-five per cent. of the newcomers have the 'drink' habit. For such I have many excellent tracts. I point out to them the evil strong drink is doing to land and to people. Few deny the facts, and many thank me for the kindly advice. Although the majority are nominally Roman Catholics, many have become skeptics and infidels, because of the example of the priests, whom they cannot respect, as they do not practice what they preach. They say, 'If the priests don't live right, how can we?' To such, before giving a tract, I usually speak from personal experience and join with them in prayer.

"Although the majority of immigrants are religiously inclined, few ever think of following our Lord's command, to seek first the Kingdom of God and His righteousness. The influence of the clean, Christian, non-sectarian literature of the American Tract Society seems to be the only channel through which to evangelize the thousands of these foreigners coming to our shores.

AMONG THE DEPORTED

"Deportation has been large. All of these unfortunate ones have been supplied with Christian reading. Many of the books used as a circulating library have been carried off, but they have served their purpose, and will be a blessing to others.

"The tracts, books and periodicals will do missionary work in other lands where there are no Missionaries, and especially among the Roman Catholics—Poles, Croatians, Roumanians and others.

IN THE DETENTION ROOM

"The detention rooms have been filled, some immigrants staying for weeks or months; these especially welcomed the literature. One Swedish family, who lost one of their little children after landing and had another taken to the Hospital with measles, had to stay for eight weeks in the rooms, and were always first to greet me and to request reading matter. I talked with these people about personal religion, Christian living and Christian fellowship.

"At one time we had twenty Chinese detained. When I went to them with Chinese Christian literature they jumped for joy, and could be seen reading all day.

"The periodicals *The American Messenger* in English and the German *Amerikanischer Botschafter* are very much appreciated, especially in the detention rooms.

HOSPITAL WORK

"In the hospital I was gladly received, especially by the little ones. They waited for the pictures of the Life of Christ in different languages, and the illustrated paper *Apples of Gold*, also the Spanish *Manzanas de Oro*, and the Bohemian *Besidka*. Many Slovak people ask for the last named. The periodicals, tracts and books have been highly prized by the older people.

INTERESTING INCIDENTS

"Among the many who have been in America before, I met some who have been transformed and become new creatures in Christ. The Truth got hold of one, a Pole, to whom I spoke of Christ, and his life was renewed. He had been a drunkard and blasphemer. Some old friends returning to Europe told his father that he had left his religion and was preaching on the streets in America. The father asked him to return home, as he wished to see him before he died. So he went and there had a chance to speak of his Saviour to his father. The old man saw the change in his son and thanked God that He had given him time to see his son, and that before he died he had heard of the Saviour. Other members of his family and many old friends called at his home, and the convert had opportunity to witness to the saving and keeping power of Jesus Christ. Before returning to his family in New York many asked him to send them Bibles. Often I met with the same testimony among Italians and other nationalities.

"One Polish immigrant said, 'I heard you speak of Jesus and how God answers prayer. At the time I had only \$1.00 in my pocket and nowhere to sleep. I found room in a cheap hotel, confessed my sins and believing God's word I slept peacefully. In the morning I committed my way unto the Lord and now have regular employment.'

"Some who could not read asked for literature to send to these at home. They had heard from countrymen of the blessing it had been to them.

"The printed Word is not returning void; words of personal encouragement and tracts suited to the needs of the drunkard, discouraged, or broken-hearted, bring happiness to many, and they go their way rejoicing. One woman asked me to go to her home and speak to her boys. They are unbelievers, and the mother's heart was breaking. I called and talked with the two young men of Jesus Christ, their personal Saviour. They heard me with attention, and the mother secured a Bible from me.

"I thank God for the privilege and joy of meeting men and women passing through Ellis Island, not expecting to see them again. One young Ruthenian came to me in Battery Place, saying he had heard me speak, and living in New York he wished to join a church other than the Roman or Greek Catholic. He sees the superstition in his former church and the extortion of the priests and is longing to live for and to serve Christ. I called at his room and gave him such assistance as I could."

Thus the words spoken and the tracts given at Ellis Island do what sermons could not do for the thousands who come and go. We hardly expect to meet them again, but the printed page is a permanent witness, convincing them of sin and the need of a Saviour.

CHARLES KWITSCHAN, who labored as a colporter among the foreigners of Greater New York and vicinity, reports as follows:

"During the year I have worked among Lithuanian, Polish, Jewish, Russian, Ruthenian, Slav, Bohemian, Servian, Italian, French, German, Swedish, Norwegian, Danish, Arabian, Chinese, Croatian and English people.

"Many of these foreigners request copies of tracts which have helped them to a better life, that they may send the good news to friends in the fatherland.

"I have held out-door meetings in Brooklyn, N. Y. I also held meetings in Jersey City, Passaic, Garfield and Paterson, N. J. At all of these meetings tracts were distributed.

"I also distributed tracts in saloons, police stations and hospitals, and spoke the Gospel message in the cars, on the ferryboats and at every opportunity on the streets, selling Bibles and Testaments and religious books.

"Rich blessings have attended the work wherever conducted. Families separated by the evils of drink have been reunited. Many have been brought to the Saviour."

L. F. KUCERA, who has been working among the Bohemians, Slavs and other foreigners of New York City, gives this report:

"The religious condition of our Bohemian population is extremely miserable; not through lack of churches or preachers, but because atheism is spreading, and the non-believers are growing in number and exerting all their influence against Christian work. They have formed many societies, and hold open discourses against the Word of God and against all churches and congregations. They have now formed a Woman's Club, at the meetings of which they preach against all Biblical doctrine and against God. These people honor John Huss, but deny and decry the doctrines for which he gave his life.

"The Slovaks are not much better. They believe that there is a God, but what it means to serve Him is entirely unknown to them. They

are very much addicted to drink, which evil is not easily remedied for the reason that most of them have brought the habit with them from their own country, and can obtain liquor so readily here. I visited one family in which the husband and wife are both drunkards; of twelve children, four are living. Of these four, only two are at home; the third is in a reformatory and the fourth has been adopted by an Irish family. Of the two at home, one has been very ill for several months, and they would be glad to place the other in a reformatory, as he is very disobedient and wayward. This they cannot do, as he is only seven years old. As you will readily understand, my work among these Bohemians and Slovaks is not easy, but I thank God for His blessing and strength to serve Him in my work, bring Him honor and glory, and save many souls. Many have told me that through reading our books and considering what I have said to them, they have come to repentance and begun a new life.

"About four years ago, a young Slav bought a German New Testament on account of its pretty pictures, but when he had read it, he was convinced by God's Spirit that he was a sinner, and that he ought to reform and lead a different life. He is now a member of a Baptist church, though formerly a Roman Catholic. Others have told me similar stories—how they had had no concern for their spiritual welfare until they came to read the Word of God.

"The people among whom I visit are principally laborers or workers in various factories. They all come here as immigrants, and few remain in one place very long. This makes it hard for me to keep track of those who become interested in God's truth through books and conversation.

"Of these people 85% are nominally Catholics. To visit from house to house is the best way of spreading God's Word, because by this means it is possible to ascertain the needs of the individual. Where I cannot sell I give, so that they no longer have the excuse that they did not know how they could be saved."

AMONG THE IMMIGRANTS OF NEW ENGLAND

REV. GEORGE WECKBACHER, who has been distributing Christian literature among the immigrants of New England and at the Port of Boston, writes:

"Personal aid to immigrants often leads to invitations to visit them in their homes. For instance: A group of Italian Baptists, who were formerly Roman Catholics, were happy to be welcomed by a missionary colporter. They invited me to visit them in their home at Lawrence, Mass., and we had a spiritual feast there. A young Lett was handed over to me by the custom-house inspector for protection. I gave him something to read and took him to the car. He invited me to visit him in Cambridgeport, where his friends were all glad to see me and hear the good news of redeeming love. I am often notified by letter of the helpfulness of the Christian tracts.

"While the work of the American Tract Society is spiritual, implanting Gospel truth and supplanting harmful literature, material needs are not neglected. I have distributed clothing, etc., to destitute immigrants, and the result is very encouraging. Once I gave a warm cloak to a young Portuguese who was shivering with the cold. At first he refused all spiritual instruction, but after being warmed up bodily, he was ready to listen to the message of the Gospel. The agents of the Portuguese and Italian Societies co-operate, and the Government officials appreciate the work highly.

"During the summer I went to the seashore, visiting the people there who had no regular church connections. Christian literature and hymn books were very helpful, and cottage meetings were held. At the close of a Swedish Camp Meeting, while the Spirit of the Gospel was still working, the colporter, with good Christian literature, was heartily welcomed. Often, in the woods, I found lonely tents and cottages where Christ was a welcome guest.

"As I go among the foreigners in the city and vicinity, I thank God for the Lettish tracts furnished by the Society. These people appreciate them as they can not read any language except their own. Last year, the father of a Lettish family gave his heart to Jesus on his death bed. When I again visited that section, the whole neighborhood, mostly Letts, gathered around and listened eagerly to the Gospel message. The daughter-in-law of the dead man said, 'Pastor, I have never forgotten the hour when you were here and father died in Jesus because of your talk with him.'

"On visiting the home of a certain German, he said, 'Pastor, I remember seeing you when I was detained at the Immigrant Station on Ellis Island. I wrote you a letter and you helped me much in my difficulties.' While he and his wife, in the absence of Christian influences, leaned toward socialism, still they bought some books. In a time of sickness his heart was opened to the truth of the Gospel and he has changed a great deal since then. The wife now belongs to the church, as does the mother also.

"A Polish settlement in Chelsea was frequently visited although the Roman Catholic priest seeks to destroy all Bibles and religious books. A Polish lady who bought the 'Heart of Man,' said: 'I like your books though they are forbidden by the priest. Come again and bring more good books.' Others invited me to their homes. We see the power of the blessed Gospel everywhere in spite of opposition."

REV. SAMUEL GODDARD, who has been working in and around Buffalo, N. Y., writes:

"I have called at 5,150 houses. In nearly all cases I have been able to say a few cheering words, and have offered prayer with many sick ones. I have addressed several meetings of young men and boys, impressing upon them the duty of attending church and Sunday school.

"Four Roman Catholics with whom I have talked are leaving the

Roman Catholic Church for Protestant churches. Two other men have quit going to the saloons and are now leading sober lives. I have also visited the hospital, the church home and the Boys' Orphan Home, in all of which I was well received and distributed tracts.

"In only four cases have I met with downright refusal to listen to my message. Even these I hope yet to win to Christ. Much prayer and self-denial was needed in one case where I at last induced the parents to send their three children to Sunday School. I hope to reach the parents through these children.

"Pastors whom I have visited have been pleased with the work I am trying to do for the Master. Will you kindly aid me with your prayers?"

LOUIS TOTII, a colporter among the foreigners of Philadelphia and vicinity, Pa., and Trenton and vicinity, N. J., writes:

"I held meetings in many places, and everywhere I went I was welcomed and asked to come again to preach the name of Jesus. Many invited me to their homes. The great hindrance to the work among the Hungarian and Slavic people is that as soon as work gets a little slack they move to another town or go back to Europe, so that I lose all trace of them.

"Most of my work has been in and around Phoenixville and Philadelphia, Pa., and Trenton, N. J. At Phoenixville I have established a Sunday School. I go around to the various houses and hold meetings, sometimes using my own home for this purpose.

"Lately I visited a woman 56 years old, who had been educated in a convent. After I had spoken to her about the Saviour she bought a Bible and some books which she now reads. Another Catholic woman bought a Bible, and after some talk about Jesus, was converted and was baptized at the Reformed Church. She now reads the Bible in her family.

"In many homes formerly cursed by drink, the families are now eager to hear God's Word, and read the Bible in the evenings. The light is surely beginning to dawn in these darkened hearts.

"I have visited the hospitals many times, talking with the sick, praying with them and distributing tracts and papers."

GEORGE OLEJAR, a colporter among the foreigners of Luzerne Co., Pa., writes:

"My field extends over the southern half of Luzerne County and the adjacent territory. While there are organized churches and stated preaching services for the Americans, there is very little done to Christianize the foreigner. He is oppressed by the priests and kept in darkness. He has but little opportunity to purchase literature, except from the colporter.

"In this field we find thirty-three different nationalities, representing almost all European and some Asiatic countries. The majority are

Roman or Greek Catholics, and are very ignorant and superstitious. Their conduct and manner of dress seem very peculiar to the native American. Most of the women wear boots like the men and have handkerchiefs on their heads. Many are hard drinkers.

"Most of my work is among the foreign-speaking miners, who are Roman or Greek Catholics. Going from house to house with a satchel of books, we invite them to come to our mission. If they come, we work with them till they are won for Christ.

"In many places our Christian literature opens the door for cottage prayer-meetings. There are many obstacles in the way, priestcraft, erroneous belief, intemperance, infidelity, etc.

"I have been visiting certain individuals quite often, each time leaving some good books or tracts, with the result that two are converted and others are seeking Christ. All the converts in the Anthracite Mission at Hazleton, Pa., are strengthened in their spiritual life by our Christian literature, which was instrumental in their conversion.

"I have been holding services nearly every Sunday and am greatly encouraged. I ask the Society to pray for me, that many may be brought to Christ through my efforts."

JOHN MARTINCO, who has been doing colportage work among the foreigners of Western Pennsylvania, writes:

"This is the eighth year of my work as a colporter of the American Tract Society, during which time I have worked in various parts of Pennsylvania. For the past year my field of labor has been in Allegheny, Washington, Fayette, Westmoreland, and Beaver Counties, although most of my time has been spent in and around Pittsburg, because this is the great centre for the foreign people, who are principally iron workers and miners. Some are merchants. The great majority are very far from true Christianity because of the curse of drink which has caused their ruin.

"We have here around Pittsburg ten organized churches of various denominations, many of whose members joined the church through the work of the colporter, who goes from house to house and prepares the people so that when the missionary comes he reaps what has been sowed. I visit the most dangerous places, where no one else dares to go, and there I am able to bring peace and joy.

"My earnest desire is not only to circulate the literature but to win souls to Christ, and I know that my time is not spent in vain.

"During the past year I visited 4,688 families, held 80 meetings, beside teaching in the Sunday School, and sold Christian literature to the value of \$286.35."

STEVEN FAZEKAS, a colporter among the Hungarians of Dillonvale and vicinity, Ohio, writes:

"In my missionary work I have made a special effort to carry the Gospel light into Roman Catholic families. I have held religious conversa-

tion with scores of adult persons, mostly men, among whom were Protestants, Roman Catholics and Greek Catholics. I was thus able to reach many personally aside from those who were present during my family visits.

"I met some people who flatly denied Jesus, and others who considered Him a false teacher, but I succeeded, by reading from the Bible, in convincing them that Jesus is their best Friend and Saviour as well as my own.

"As a rule, the Hungarians are religiously inclined. There are very few among them who openly profess infidelity, and these do so because of foolish socialistic ideas. Unbelief, generally speaking, is not prevalent among the Hungarians (Magyars).

"One of the greatest foes to their religious life is the drink habit. They confess, without argument, that they have departed from many of their good principles, and that they are degraded by vices of which they were once innocent. This is especially true in the mining fields, where, perhaps, there is no church within fifty or a hundred miles. Once in a while they go to an American church to have their children baptized or to try to satisfy the craving of their souls—just to say they were in the house of God, where they heard singing and praying, but, not understanding it, they could not say 'Amen.'

"I realize that my efforts are greatly appreciated by these people, especially where I have had a chance to correct false ideas and have succeeded in bringing the Gospel light to them. When I make my second call, they seem to remember me and look for something more from me. I hardly ever enter a house without leaving something in the way of literature, and they always promise to buy more when I come again. I believe this work will show its good results later on better than now."

AMONG THE NEGROES AND MOUNTAIN WHITES

REV. SIMON G. WALKER, colporter among the Negroes of North Carolina, writes:

"The intellectual status and the condition of the people on my field are so low that the circulation of religious literature, other than Bibles, Testaments and Song Books, is attended with many discouragements. The title of a book suggests little to negro readers. Therefore, we must choose, for them and their children, books which will cultivate moral and religious sentiments.

"The work is also made difficult by reason of the fact that a large number of the negro preachers read little beside the Bible, not even using Bible Helps.

"The small income received by parents and children for their labor is heavily taxed to meet the weekly and monthly payments to fraternal and sick benefit societies, industrial insurance companies, machine and

organ agents, beside the rent and installments on costly furniture. After the food, fuel and clothing are paid for, and the agents have had their share from what remains, the chances of selling books are very slender. All of these claims cannot be met in any one week, but many who wish to purchase books will make a small payment for their book, weekly or bi-monthly, setting aside some other cause for this purpose.

"I have visited a number of Conferences, Sunday-School Associations and convocations, and have been able to address them on the importance of proper and timely use of religious literature in the homes of the people."

REV. JAMES M. CARTER, a colporter among the Negroes and mountain whites of Virginia, writes:

"Most of the summer I spent in Montgomery, Pulaski and Roanoke Counties, where it took considerable muscle to travel over those lofty hills to visit the people who have never heard of a colporter or his mission. It is thrilling to walk alone among these sky-scraper mountains, many times through little paths made by the game of the forest, and where the owl and wildcat delight to squall even in the daytime. Such places I call 'the desert' in colportage, but in most deserts there is an oasis. Yes, right behind these mountains are people thirsty for God's Word both from the mouth and on the printed page. In these humble homes they gladly received your colporter and the books I carried.

"One old lady had been taught by her old 'Missis' to read and sing hymns. She had no Bible nor hymn-book, but said she would spend her last dollar rather than be longer without them. She purchased both a Bible and hymn book and, calling her grandchildren around her, said: 'This is what "Missis" taught me, and this is what your old grandmamma wishes to teach you the little while she lives.' To me she said: 'God *bless* you and the means to get them to us. 'The Lord go with you and be with you.'

"I delight in colportage because I want to feel the love of God in doing something for these people. No heart could help melting at times in this most needed work."

HENRY NEFF, a colporter in West Virginia, writes:

"My field of labor during the year has covered portions of Randolph, Barbour, Upshur, Lewis, and Braxton Counties. The distance between the extreme points of my field is nearly 100 miles.

"The people of this territory are mostly native Americans,—descendants of Germans, English, French, Irish and Scotch. English is generally used, except among the miners, the majority of whom are Italian Roman Catholics. I am distributing Italian tracts among these men.

"In my visits from house to house, I inquire into the spiritual condition of the inmates and converse with them as their needs require.

"I find great lack of interest in religious books. Some say that it takes all their spare time to read the daily newspaper. When asked if

they read the Bible, some say, 'Yes, every day'; others, 'Sometimes,' and still others, 'Very seldom,' or 'Not at all.'

"As I pass along the streets on the Sabbath I see groups of men, old and young, white and black, who never attend church. One Sabbath morning I took a supply of the tract, 'Come to Jesus,' and to each of these men I gave a copy, with a silent prayer that it would do good."

IN THE FAR WEST

REV. A. W. REINHARD, who has been circulating Christian literature in Oregon, writes:

"My field has been Portland and vicinity, Oregon, extending into the adjacent counties. In the rural parts of Oregon there is a great dearth of churches, even near Portland. Of Christian literature I find painfully little, though nearly every home has a Bible. I labored among the Swiss, Germans and Americans. The Swiss and Germans were eager to obtain Christian books.

"Two formidable obstacles to my work have presented themselves,—the indifference to religious literature on the part of the Americans in the rural districts, and the new license law which requires a fee in each county.

"At various places I have held preaching services, both in English and German. One very poor man who had fallen away from the church, has become so much interested in religion through our conversations that he has called for a 'Self-Explanatory Bible.' A minister said to me, "'The Islands of the Pacific' is the best missionary book I ever read." A German church which had been pastorless for a year was glad to avail themselves of my preaching from time to time, and I was also able to do good work with the books. A few weeks ago I remained over night with a couple and we conversed on religious subjects until late at night. They would not accept pay for my board, but asked me to come again."

IN PORTO RICO

MIGUEL E. MARTINEZ, a colporter among the Spanish-speaking people of Mayaguez, Porto Rico, writes:

"The city of Mayaguez is large enough to occupy the entire time of one colporter. The obstacles are many. Most of the people are without any religion, though they call themselves Catholics. Their real god and religion is vice. Every store becomes a saloon. Many of the people seem to have sufficient money to play cards, cocks, etc., or to buy strong drink, but have not a single cent to buy religious books.

"I have been much pleased with my work among the merchants, though very few have made purchases. Nearly all have told me 'I am very busy,

and consequently have no time to read books.' I offered the 'Life of Christ' to one Spaniard, telling him what it contained. He looked at the book and said, 'Indeed, it is a good book, but I have no time to read it.' I made every effort to induce him to buy the book, but always with the same result. I gave him a tract, 'In Christ or Not?' which he gladly received.

"In spite of all discouragements I think much can be done here. These people, who are so incredulous and superstitious, need, more than others, the light of Christ to illumine their hearts. I find people attending church after reading our Christian literature, who were never seen there before. One of these said to me, 'You sold me a good book.'

"We are in the habit of holding public meetings almost every Sunday in different parts of the city, with great success. Sometimes we begin our service alone, but as soon as the people hear the hymns we are surrounded by fifty or sixty persons. When these meetings are held on week-days, I take along books and sell them.

"Beside this I make daily visits. Some of the people receive me into their homes gladly, but others treat me as if I were a devil. Many have a wrong idea of Christians, the cause being the teachings of the Romanist priests."

FERNANDO MUNIZ, a colporter working among the Spanish-speaking population of Aguadilla and vicinity, P. R., writes:

"My territory is Aguadilla and vicinity. At Seiba Baja we have established a chapel for teaching and preaching the Gospel, and Mr. Roque, for many years a colporter of the American Tract Society, preaches and aids me with his experience.

"There is much superstition in this region, many believing in spirits and others in images of the saints, but, thanks be to God, there are some who try to do the will of God. Maleza Alta has many inhabitants, the majority of whom are faithful followers of Jesus Christ. We have a good chapel holding about 200 persons, where Mr. Roque and Rev. Mr. Smith conduct services on Sundays.

"At Montana the work of the Lord is going forward. The people are receiving the Word of God with gladness and seeking to do His will. Mr. Roque also preaches here. They have no chapel as yet, though I have been told that one man is ready to give land for this purpose.

"In the town of Isabella Rev. Mr. McDonald preaches. Here are a large number of followers of Jesus who have contributed toward the construction of a chapel.

"There are many other towns in which there is no preaching on account of lack of workers. I visit these, as do the other workers, scattering the seed and trusting to God for the increase.

"The work in Aguadilla increases each day. There are 125 in the Sunday School and at the service about 200 and sometimes more.

"We are also holding services in Victoria, Pueblo Nuevo and other places."

PEDRO POZO, a colporter in Cuba, is warmly commended by Dr. J. Milton Greene, who says of him, "His talks are always simple, clear, and adapted to the actual conditions." Mr. Pozo writes:

"I spent two days in the town of Salto visiting from house to house and holding several services in the houses, reading from God's Word, explaining it and offering prayer. As a result I sold the New Testament, the Four Gospels and other books. When I mentioned the Tract Primer many said: 'That is a book we greatly need for our children here in the country far away from any religious service.'

"In Sancti Spiritus, a city of some 12,000, I remained several days, going from house to house and conversing with Romanists, indifferent persons and backsliders, of whom unfortunately there are many. Frequently people say, 'We do not want to trouble you to show your books as we cannot buy anything,' but after I have explained about the literature they will purchase something.

"In Camajuani, I entered a store and offered my books for sale. The proprietor, in order to excuse himself for not buying, said that he was so unfortunate as to be unable to read. I said, 'It is a worse disgrace to be able to lie.' After a moment's silence he said, 'My dear sir, never have I received a reply more opportune, and it sets me to thinking.'

"In another store the proprietor said, 'I am a free thinker.' 'Very well,' said I, 'then you ought to think of your true condition and how you have spent your life.' As we continued talking, two traveling men came, one of them a countryman of mine, who, hearing our conversation, remarked to the proprietor, 'You cannot answer this man, and the books he offers you contain the truth.' He bought some commentaries.

"Thus I have gone from house to house and town to town, reading the Scriptures wherever I had an opportunity and offering prayer in the homes.

"In Matanzas I visited the hospital and distributed tracts among the patients. I also spoke to them of the love of God and His desire that all should repent. One woman asked me to read the Commandments one by one and explain them.

"In the extensive valley of Guamacaro, I went from house to house, reading God's Word to the families, with excellent results. Some said to me, 'After hearing you read and explain these books, we feel that we must have them.'"

IN THE BRITISH WEST INDIES

REV. J. W. NIXON, who has been doing colportage work in and around Kingston, Jamaica, B. W. I., writes:

"I have met with much success in my missionary labors among the grown people and children, both as regards the attention paid to the preaching of God's Word and also the gratitude shown for the nice books

and tracts distributed among them. Many prize this literature and constantly ask for more.

"Thousands do not attend church though they are near places of worship. I meet them on the streets of the city night and day, and speak to them of the love of Jesus. Many are without the Bible. I impress upon them the importance of this book, and urge both old and young to read it. When holding open-air meetings, hundreds of people will gather while the hymns are being sung, but when we begin to read the Bible many disappear. I have much trouble with the Catholics who have such an influence that many people do not want to be seen with a Protestant Bible.

"Besides the natives of Jamaica, there are also Chinese, Turks and East Indians. I labor among the Chinese in Kingston, visiting their hospital and alms-houses where I read to the sick and point them to the Saviour. Many have found Jesus. I keep a day school and a Sunday School for them, for they have plenty of children who were born in Jamaica and can speak English. I am teaching them the Holy Scriptures and the Catechism as well as useful hymns. The work is all up-hill, but I believe that the Lord in His own time will make all things easy.

"I spend most of my time teaching, especially on Sunday. From 8 A. M. until 9 P. M. I go from one place to another, teaching in Sunday Schools and holding open-air meetings on street corners where there is opportunity for meeting and speaking to the passers-by.

"I visit the hospital ships, meet the wharf-men, coal carriers, banana laborers, and immigrants.

"Since I began my work of circulating Christian literature the churches have greatly multiplied their attendance. Many of the street people, old and young, have begun to attend church and are very thankful to me for the literature, which is accompanied by words of advice. Many have been converted and have resolved to live closer to the Saviour. Backsliders have been reclaimed, and many that were cast down have been comforted. I do believe that by these books and tracts many souls will be brought to the Saviour.

"Children whom I collected from the streets and lanes have become earnest Sunday School members, also many adults, who attend our religious meetings. Among the families I am received with much courtesy, and am generally asked to repeat my visits. Many testify that the tracts are refreshing and helpful to them."

NEW ENGLAND BRANCH

50 Bromfield Street, Boston

REV. ISAAC PIERSON, *Field Secretary*

The American Tract Society of Boston was organized in 1814. The American Tract Society of New York was organized in 1825. In 1877 these two united as one society under the common name of American Tract Society, but with the legal status and habitat of the New York Society.

The American Tract Society of Boston still exists, but only as a carrying organization to satisfy the legal requirements as to legacies, etc. Having a legal standing it may and does receive such funds and trusts and gives full and satisfactory receipts for the same. It then hands such over to the American Tract Society in New York, as by the compact of 1877.

By the action of the American Tract Society, the officers of the American Tract Society (Boston) are constituted ex-officio members of the "Advisory Committee of the New England Branch of the American Tract Society."

The following is the list of officers of the American Tract Society of Boston:

AMERICAN TRACT SOCIETY

(*Boston*)

President:

MR. CHARLES H. RUTAN

Vice-Presidents:

MR. GEO. H. RICHTER,	REV. JOHN H. BARKER, PH.D.,
REV. E. T. SULLIVAN,	REV. MAURICE A. LEVY,
REV. JOHN GALBRAITH,	REV. JOSHUA WELLMAN, D.D.,
MR. WM. N. HARTSHORN,	HON. S. C. DARLING,
REV. CORTLAND MYERS,	REV. A. Z. CONRAD, D.D.,
REV. JAMES A. HILL, D.D.,	REV. C. A. VINCENT,
REV. DILLON BRONSON, D.D.,	MR. W. H. H. BRYANT.
REV. HERBERT A. MANCHESTER,	

Executive Committee:

MR. CHARLES H. RUTAN, REV. JAMES L. BARTON, D.D.,
MR. HARRY L. JONES, BISHOP W. E. MALLALIEU, D.D.
REV. ARTHUR LITTLE, D.D.

Auditor:

MR. WILLIAM T. RICH.

Secretary and Treasurer:

REV. ISAAC PIERSON.

REPORT OF THE FIELD SECRETARY, REV. ISAAC PIERSON

During the year we have sent out from our office three general letters, each addressed to over 5000 persons. Each contained leaflets as to our work. By these letters and frequent addresses in the churches and at conferences, our cause is widening the circle of interested hearers and donors.

Rev. George Weckbacher, our colporter on the docks, continues his efficient work in distributing literature to the thousands of immigrants who every month enter our port. His kindly care for their wants, both spiritual and bodily, has relieved a great deal of hardship and added a peculiar sweetness to their experience in Christian America. Strangers in a strange land, these immigrants are many of them like children, and a kind face speaking their own language and a strong hand ready to help and a sympathizing heart to comfort and encourage them have been greatly appreciated by hundreds of these people.

The newspapers of the city have from time to time invited kind-hearted citizens to send their cast-off clothing to the Sailor's Home at St. Mary's Episcopal Church in East Boston, and there it has been housed and cared for by Mr. Hopkins, the efficient superintendent of that mission. And from their rooms as a base of supplies Mr. Weckbacher has taken large parcels to each vessel bringing immigrants from the Mediterranean and found in each vessel plenty of needy ones to share the benefit. He has followed up these immigrants in the immediate vicinity of Boston while other colporters have found them further off in their new homes and followed up the work so happily begun at the docks.

CINCINNATI AGENCY

WESTERN PENNSYLVANIA, OHIO, SOUTHERN INDIANA, KENTUCKY, TENNESSEE,
MISSOURI, KANSAS AND COLORADO

REV. FRANK FOSTER, FIELD SECRETARY
420 Elm Street, Cincinnati, O.

WESTERN TRACT SOCIETY, DEPOSITARY; REV. JACOB J. HAWK,
SECRETARY, 420 Elm Street, Cincinnati, O.

ADVISORY COMMITTEE FOR GREATER PITTSBURG

REV. WILLIAM L. McEWAN, D.D., *Chairman*; REV. D. S. KENNEDY, D.D.,
REV. JOHN McNAUGHER, D.D., REV. JAMES D. SANDS, D.D., REV. WAR-
REN G. PARTRIDGE, D.D., REV. ERNEST M. PADDOCK, REV. JOHN H.
PRUGH, D.D., REV. W. R. WEDDERSPON, D.D., REV. C. L. THURGOOD,
AND REV. C. B. KING, D.D., *Secretary*.

REPORT OF THE FIELD SECRETARY, REV. FRANK FOSTER

There has been a steady increase in the immigrant population in this territory during the year, and an increasing conviction that something must be done to win them to loyalty to Christ. People are also beginning to be less afraid of the "foreigner" and to enter into more sympathetic relations with him. It is clear that we can never evangelize these people with colporters alone, and so in my public addresses I am urging American Christians to take up this work, by going to them with the Gospel in the printed page. Quite a number have responded to this suggestion and have been supplied with our Gospel literature, in the languages of their foreign-speaking neighbours. In one case I came across a man who had learned Italian in order to reach those people. He had a group of intelligent, devoted men gathered about him, and through them was reaching many others.

I have travelled some 10,000 miles presenting the cause of the Tract Society to individuals, ministers, churches, and ecclesiastical bodies from Savannah, Georgia, to Leavenworth, Kansas, and there is an increasing conviction of its value. Colportage has always been admittedly a first-class agency for reaching outlying peoples who

are separated from church ordinances, but there are thousands and hundreds of thousands in our larger cities who never go to church. "If the mountain will not come to Mahomet, he must go to the mountain." These people must have the Gospel taken to them. The pastors cannot undertake this work, and so several colporters could do efficient work in every large city. Unfortunately the gifts to our work are not on the scale of the need. I wish we could get many men of large means to see that this Society offers a magnificent opportunity for investment in the interest of effective Christianity and good citizenship. Several of our older friends have passed away but we are securing new ones and pressing on to the best of our ability.

The libraries sent out to this territory have been very much appreciated and are made good use of in missionary work. In several cases I have met valuable testimonies to the value of our book "The Gospel in Story and Song."

The Layman's Missionary Movement and similar developments, good in themselves, are tending to decrease individual donations to causes such as ours, and seem to indicate that it may be necessary to get into closer affiliation with the church organizations and get our funds through that channel. I am glad to report that several congregations have put us on their lists, to receive a percentage of their benevolent gifts.

All men who begin work amongst the foreign speaking people soon have demonstrated to them the value of tracts, but are we not underestimating their usefulness in English? After a sermon on Christian literature in a large church one of the elders came up to me and said: "I was led to Christ by a tract—truth in a nutshell—which was sent to me by mail." As he was a professor in the High School it is easy to see the immense influence following that little tract.

I trust and pray that this year may be one of great increase.

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NORTHWESTERN AGENCY

NORTHERN INDIANA, MICHIGAN, ILLINOIS, WISCONSIN, MINNESOTA, IOWA,
NEBRASKA, NORTH DAKOTA, SOUTH DAKOTA, WYOMING, MONTANA

REV. JESSE F. BROOKS, PH.D., DISTRICT SECRETARY AND
SUPERINTENDENT OF COLPORTAGE

Office, 324 Dearborn St., Chicago

During the past year the American Tract Society and the Chicago Tract Society have made an agreement, whereby the Chicago Tract Society has been constituted the agent of the American Tract Society for the purpose of conducting its Northwestern Agency. Under this agreement Rev. Jesse F. Brooks, Ph.D., becomes the superintendent of colportage in this Agency. The report of the colportage work for the year just closed was prepared by Mr. J. A. F. Bosworth, the former Superintendent, and is as follows:

REPORT OF MR. J. A. F. BOSWORTH, SUPERINTENDENT OF COLPORTAGE, FOR THE YEAR ENDING MARCH 31, 1910

The first colporters labored in rural communities very largely. Colportage was commenced in towns and cities later on, as immigration filled them with strangers to both our institutions and language. The public school leading the way by teaching the young people English, awakened an interest in literature which carried the enthusiasm for knowledge into every home. It promoted a habit of reading and a desire to get books into the home and interest enough to read them. The work is civilizing, instructive and religious impressions grow in the minds from the good, well-digested matter, placed within the reach of old and young: seed which developed rapidly and multiplied from year to year. The work of the past year has been largely along the lines described above, only it localized itself more especially where no other educative agencies found an entrance. Twenty colporters, speaking more than a dozen

languages, have gone their rounds, messengers of glad tidings, bearing interesting books, and wisely letting the books speak for them, telling the blessedness of a good life and the benefits following obedience to the teachings of Jesus.

All who know the power of the gospel and the benefits of a good example, and the readiness of children to form ideas and character from reading and association, will not need any argument as to the worth of such labor and will be found willing to help with their contributions and prayers.

SOUTHERN AGENCY

ALABAMA, WESTERN FLORIDA, GEORGIA, KENTUCKY, LOUISIANA, MISSISSIPPI, OKLAHOMA, TENNESSEE, NEW MEXICO, NEVADA, ARIZONA, AND SOUTHERN CALIFORNIA.

REV. GEORGE WHITEFORT, SUPERINTENDENT OF COLPORTAGE
Post-office address: Crichton, R. F. D., Mobile Co., Alabama

REPORT OF THE SUPERINTENDENT OF COLPORTAGE

The following are the statistics of missionary work within the bounds of the Southern Agency under the direction and support of the American Tract Society for the year ending March 1st, 1910:

Number of missionary colporters in service.....	30
Whole number of families visited and conversed or prayed with.....	27,157
Value of Bibles and religious volumes sold by colporters	\$4,282.15
Value of Bibles, volumes and tracts granted to the destitute	\$439.81
Special grants made by the Superintendent in person to Sunday Schools, Public Schools, and distributed in White and Colored Congregations and to indigent families and individuals, ...	\$560.02
Total circulation of Religious Literature during the year	\$5,281.98

THE LOCATION OF THE COLPORTERS

The 30 colporters in service were located as follows:—Alabama 7; California 2; Florida 3; Kentucky 3; Louisiana 1; Mississippi 2; Oklahoma 3; Tennessee 1; Texas 7; West Virginia 1.

The number of colporters using two or more languages is 10; one colporter uses five, German, Swedish, Danish-Norwegian, French and English, another uses fluently Spanish, Italian and English; two others use Spanish and English and preach with great freedom in both; another uses Bohemian, Slovak and English; four use German and English and labor almost exclusively amongst the German population in four States and immigrants located in towns and cities. That the circulation of these co-laborers is very extensive proves the facility with which they reach and converse with those different nationalities. Six colored colporters labored amongst their own people with great acceptance; they made large sales when we consider the poverty and illiteracy of the colored race on their fields.

THE WORK AND THE WORKERS

The personnel of our corps of colporters is worth considering. Five of those brethren are ministers of the gospel who have served with us for more than twenty years; four others have served ten years and six have been in service more than five years consecutively. A lady, the niece of an ex-Governor of Texas who during his life was deeply interested in the evangelization of the Mexican population, and who with her husband was a missionary in Venezuela many years, is now laboring as colporter amongst the Cuban and Italian immigrants engaged in the great cigar factories in and around Tampa, Florida. These foreigners with their families, always numerous, number several thousand souls; except translations into Spanish of some very questionable French novels which are read aloud in the factories during working hours by a paid reader, they depend largely for literature on this good lady who visits amongst the women and children from day to day suggesting many things that develop piety, thrift, industry and temperance. A Protestant church is now open for them and the interest and attendance is constantly increasing, giving great encouragement to its promoters.

Dr. H. V. Kolbye speaking five languages, spent much of his time holding open air meetings in towns and villages during the Summer months aided by his two sons who perform on musical instruments and sing with him popular gospel songs, which attract large congregations every evening to the preaching of the Word. Tracts and booklets are given out freely to all who will accept them; it is quite common to see a whole family on their return from those meetings reading aloud or hearing them read by others. The large circulation of "Good News in Story and Song," which he effects at his meetings tell of the interest he awakens in his hearers. This very excellent volume containing The New Testament, some most interesting Bible Readings and 140 Gospel Hymns, was a most happy thought which took form in a good man's mind. It is having a most wonderful circulation, and one colporter who labors amongst the charcoal burners and haulers, white and black, sells it almost exclusively. It sheds light in many dark homes and is often read by the glow of a coal kiln in the night by a workman who wishes to learn a text or master a tune or hymn. Rural pastors are abundant in their praise of the effects growing from the visits of colporters to their locality. Many hearers have been recruited by their visits and the books they left in homes in which books had heretofore been strangers.

On the Pacific Coast, Rev. A. F. Brauns labors amongst the saw-mill and vineyard workers, many of whom can not speak or read English. He visited many German settlements and preached to communities that have not had a religious service for years past. He awakened interest in the gospel and perpetuated his influence by placing many volumes in the native tongue of the people for their entertainment and instruction during the long winter nights. His large sales of German literature to the parents and adults, and English volumes to the children attending school and learning the language of the great American States in which they hope to be good citizens, explain why for more than twenty years past he has gone forward as a colporter believing he was indispensable to his fellow countrymen. He plans to spend his life in the service of the colportage of the Society.

Texas has given us a young Bohemian colporter that greatly interests us. He is a divinity student at Eden College, St. Louis, Mo.



A HOME-TO-HOME COLPORTER AMONG THE NEGROES OF THE SOUTH

Four years ago he began his work as a colporter amongst the great Bohemian settlements of Western Texas. His labors were abundant and full of cheering results; realizing a call to the gospel ministry he entered college to prepare for his life work. So that his work should not cease, his uncle took up his work and carried it on till he could return during his summer vacation and push out into new fields. While the uncle helps along the work in Texas the nephew in St. Louis keeps up a work amongst the Bohemians, devoting his evenings to home visiting. Let us not say that the day of religious romance is passed. That sturdy Bohemian character illustrated by the immortal Huss, and the magnificent Jerome of Prague, and that wonderful blind general, Zisca, the Taborite, who never lost a battle in defending the religious liberties of his beloved country, is revived again in peaceful ways in Bohemia's immigrant children out on the great prairies of the "Lone Star State." We congratulate these consecrated brethren who by means of union missionary colportage have helped by circulating "The Life of John Huss" during the last three years.

We can not pass over the work of the colored brethren in colportage without words of praise. Our colored colporter at New Orleans has for the past five years devoted himself so faithfully to his work that he has scattered through the meetings, associations and conventions he attended more than 5,000 volumes and Scriptures. At Vicksburg is another of the colored colporters whose efforts on behalf of colored orphans draw praise for his labors from every person familiar with them. Another colored fellow worker in Western Florida by his active ministry and visits with the religious literature of the Society from house to house has greatly awakened an interest in education and religion, cleanliness and industry.

In the Brazos Valley where fully seventy-five per cent. of the population are negroes and almost exclusively engaged in the cultivation of cotton, a missionary colporter spent much of his time in house to house visitation. He made grants largely of Primers and Spelling Books and urged the parents to try to give their children the elements of an education so they might be able at least to read and write. This literature will long be "angels of light" in the poor huts of poverty and inspire many black boys and girls to walk in the ways of knowledge and righteousness.

On the Rio Grande a colporter has labored amongst the Mexican population for thirty-seven years with an intermission of a few years which were spent as pastor or evangelist on fields in Mexico. He has been instant in season and out of season. He can recollect when the American population regarded his work for the conversion of that people as a mild species of lunacy. When five Mexicans founded a prayer meeting and a Bible Class many were disposed to admit that miracles were becoming reasonable phenomena. He traces this great revolution in mind and morals to Christian literature in the Spanish language introduced by colportage; the first fruits of which was the conversion of a Mexican officer held as a prisoner of war, by a volume given to him by a friend to help him forget his many troubles. He found it so wonderful that he took to Bible reading and became a devoted minister of the gospel, awakening interest in the churches and the enlistment of many missionaries on the border, where to-day, there are many thousands of staunch Protestants strong in their faith and being constantly reinforced by others who are coming to the light.

A SCHOOL OF INSTRUCTION

To a great extent our work at the present time is a school of instruction for the development of consecrated colporters. Many of our workers began with us years ago their efforts for the introduction of Bible literature from house to house. From Boston Harbor to the Pacific Coast are located brethren who took up the work at our suggestion and after years of training have gone out to be shining lights in dark places, and under the most unfavorable circumstances have held fast to the trust confided in them by the Society. Some fall at their post as our brother Rev. H. B. Swafford, called to his reward recently in California, and others become incapacitated for labor but still cannot give up the circulation of religious literature and in fine weather again go out laden with "good tidings of great joy." The faith these dear brethren have in our literature gained by experience with its use, proves that the sword has lost no part of its sharpness, and wounds only to heal.

On June 17, 1870, your Superintendent of Colportage in the Southern Agency, went out as a missionary colporter to fill up his vacation as a teacher. His field was out on the border of dark

and bloody ground and marked by guerilla and "jay-hawker" conflicts during the civil war. The spirit of peace and reconstruction alone possessed us; to build up the waste places and proclaim good will to men and comfort for those who mourned lost friends in the great conflict. For forty years we have gone on in the good work from house to house and face to face, hand to hand and heart to heart, the promoter of education and the friend of the poor and the needy, the ignorant and distressed. Practical religion solves most of the problems that are worrying men and nations. "Owe no man any thing, but to love one another," is short enough to be remembered, full enough to banish idleness and keep us at work.

THE OUTLOOK

The South at this time has awakened as a giant from her sleep and is now realizing her resources and her friends. The question now is not, Where are you from? But, What can you do that is useful? If you can in some branch of industry make good your claims, there are openings where a competence is almost certain. The ignorant, the vicious and lazy are not wanted. Labor is appreciated as it never was before, and intelligence will win recognition even where it has not been wooed for long. The parent who can not read or write is busy planning how he can secure for his children some "book learning" so they may not go out "handicapped" to compete with superiors in the warfare for subsistence and competence. The laws are being respected and invoked where too often lawlessness ruled in the past. Crime is not so common, and while the colored population are often punished with a severity that looks to a stranger as overdone, white evil doers usually get drastic doses of the law also. In fact, it appears needful "to make the punishment fit the crime," and sometimes overlap it, where ignorance and viciousness and recklessness have to be intimidated: in many places less punishment would have little effect on law-breakers. But in nothing else is the changed condition of sentiment in the South so manifest as in the schools in the small towns and rural places. One and all favor the longest terms possible and the best teachers procurable, and will vote a tax to sustain the public schools which, considering the poverty of the people, is a heavy incumbrance on their property.

We see a great moral development in the past decade and a hearty good will generally to suppress intemperance and the use of harmful drugs and to keep the youth out of the way of temptation.

Colportage as conducted by the Society is welcomed by all moral and religious people and it has been our good fortune during the year to have found an open door for the circulation of religious literature amongst all classes. While financially many were unable to buy books needful to the best interests of themselves and family, all expressed an interest in the literature carried by the colporters to their homes; no unkind criticisms were made and a kind hospitality extended to them as far as their abilities permitted.

A COLPORTER AMIDST THE SNOWS OF SASKATCHEWAN

A German colporter, a native of the Baltic provinces of Russia, who has labored during the past five years in Oklahoma, Kansas, Nebraska, and the Dakotas amongst the immigrants from Northern Europe, followed the great emigration from the United States into the Northwest provinces of Canada and with many of his friends located in Saskatchewan during the year. He was greatly encouraged with the kind reception he had and found much destitution, and small towns and villages in the great wheat fields without either church or pastor.

IN FOREIGN AND PAGAN LANDS

The call for Christian literature in foreign and hitherto pagan lands is insistent and imperative. The paucity of the supply in the vernacular for the many millions of people who still sit in darkness is appalling, and the tardiness with which steps are being taken to supply the spiritual needs of these perishing souls is one of the discouraging features of the missionary enterprise. Nevertheless some progress is being made, and the results of the labor already expended should prove an incentive to far greater zeal in prosecuting this important branch of missionary work.

The Society's foreign cash appropriations to be used for creating and circulating Christian literature for the year ending March 31, 1910, amount to \$5,300. The grand total of the foreign cash appropriations made since the formation of the Society, and now paid in full, amounts to \$774,012.43.

The remittances which have been sent to the foreign field during the past year went to some thirty-eight mission stations, and interesting facts concerning the work in some of these stations are given herewith.

FRANCE AND SWITZERLAND

One of the most effective evangelistic agencies in France to-day is the Religious Tract Society of Paris. An appropriation of \$100.00 was sent during the past year to this active and efficient organization, of which Rev. C. S. Lacheret is the General Agent. The whole amount which has been forwarded to this Society is now \$20,320.00.

The Evangelical Society of Switzerland is engaged in both publication and colportage work. Its colporters work in many of the provinces of France, endeavoring to reclaim the people of that country from the godlessness that threatens to overwhelm it. To this Society was remitted the sum of \$100.00. Its last Annual Report shows that the work is being vigorously prosecuted, and cites many instances of the beneficial results which have followed the labors of its colporters.

AUSTRIA

Prague is the centre of the evangelical forces at work in Austria. A remittance of \$100.00 has been made to the evangelical workers in that city. One appropriation was sent to the Austrian Mission of the American Board. In acknowledging this gift, Rev. J. S. Porter wrote:

"We surely thank the Tract Society for this aid in extending the Lord's work in Austria. Never was there greater need, and never greater encouragement to push the circulation and output of Christian literature. Rome is ever alert and circulates with a freedom denied us literature that serves to thwart the progress of the pure Gospel of Jesus Christ among the masses."

In a later communication Rev. Mr. Porter writes:

"Every year we make advances along the line of trying to spread the Kingdom of God through books and tracts and the printed page. 'Stepping Heavenward' continues to do a blessed work in its Bohemian dress. I have heard of one young woman who was cheered and prepared for death by its perusal. She was a great sufferer and that book sweetened the last days of agony. Others write of its blessed influence. Our church paper 'Betanie' brings help and cheer far and wide. One preacher here gives away copies of the paper in his visits to prisoners. One of the Moravian Missionaries in South Africa is a Bohemian. He takes this paper and translates some of the articles into another periodical that helps to spread the gospel among the negroes of Africa. We rejoice that we may help spread the light in Africa in ways of which we heretofore knew not.

"Bohemia helps America in many ways. Our mission is important as a help in evangelizing America. From Texas to Canada and from Pennsylvania to Minnesota preachers and Christian workers are proclaiming Christ in the Bohemian tongue and these preachers and workers were many of them converted here in Bohemia.

"Hundreds of families read the Bible according to the daily readings in our Sunday School paper, 'Pomůcka', which contains a very short homily in the daily readings. I could take you to many homes where you would find perhaps no other book of any kind except the Bible and 'Pomůcka.' Thank God with us that we can have a part in such glorious work.

"Very probably the most interesting results of our Bible and tract work never come to our notice, but enough is forthcoming to strengthen us for renewed activity.

"The Greatest Thing in the World' by Drummond has just been translated and published in Bohemian. Betlex's 'Can the Modern Man believe in Miracles?' is another new publication. There is a new call for the booklet, 'Come to Jesus' which has been twice published in Bohemian and the

editions completely exhausted. Moody's 'The Crown of Victory' has also appeared in the Bohemian market.

"We find that a tract often prepares the way for the Bible and vice versa. Our Bible colporters therefore are glad to have something to give away or sell, if they can not sell the Scriptures. They trust that upon a second visit the way will be prepared for God's word."

The second appropriation sent to Prague was remitted to the Comenius Society, which for over forty years has stood for a pure and evangelical form of Christianity in the midst of strongly adverse conditions.

ITALY

The Italian Evangelical Publication Society, also known as the Italian Tract Society, whose headquarters are in the city of Florence, in its fifty-fifth Annual Report makes grateful mention not only of the financial aid rendered by the cash appropriations which have been received in this and in former years from the American Tract Society, but also of the work of evangelization which is being carried on among the Italians in America by the colporters of the American Tract Society.

Under the head of New Publications the Report tells of a new Bible Commentary in Italian, a book of short essays on modern life, entitled, "Cosi va la vita," a temperance book for young people—"The Little Captain," a book by Prof. G. Bartoli, entitled "Christianity and the Christian Churches," short biographies of Sankey and of Ernest Naville, "Memories of the Earthquake of 1906," a dozen new tracts, and various leaflets and periodicals, including the *Revista Cristiana*.

A remarkable diffusion of evangelical literature is now going on in many parts of Italy, and the colporters of the Italian Tract Society are doing noble service in thus scattering the gospel seed.

The sum of \$100.00 was remitted to the Italian Tract Society for the year ending March 31, 1910.

HELP FOR L'EVANGELISTA

In the city of Rome, Italy, there is a strong and flourishing Mission maintained by the Methodist Episcopal Church of America. Under the auspices of this mission there is published an evangelical periodical called, "L'Evangelista."

In view of the strategic importance to the cause of Protestantism of *L'Evangelista*, a foreign cash appropriation of \$300.00 was made by the American Tract Society toward the support of that periodical. In acknowledging this gift, Rev. B. M. Tipple, D. D., wrote:

"A letter tells me that the Tract Society has voted \$300.00 toward the work of our 'L'Evangelista' in Rome. This is good news, for with that money great good can be accomplished by reaching homes hitherto ignorant of the Gospel message. Catholicism has almost altogether lost its hold on the men of Italy, and in great numbers they are drifting rapidly toward rank atheism. Protestantism will have big opportunity for doing things here during the next five or ten years."

BULGARIA

The Western Turkey Mission of the American Board, with its printing press at Samokov, Bulgaria, carries on an important publication work, in aid of which the American Tract Society appropriated \$150.00 during the past year. Some interesting details concerning the influence of this work are given by Rev. J. Henry House of Salonica, Turkey, who wrote in part as follows:

"Rev. R. Thomson of Samokov, who is in charge of the publication work of our Mission, writes me of the generous appropriation which your Society has made for our work and asked me to write you of the work, as I have been in charge for a good many years of the book and Scripture distribution in our Macedonian field.

"Allow me also to mention the great thankfulness of our preachers and lady teachers who have been greatly rejoiced by the books which were sent them by Mrs. House, but which were the gift of your Society to our missionary work, I believe. They came to Mrs. House, for distribution among our workers, from Rev. Dr. Green of Constantinople. The books gave great joy to our workers, most of whom read English fairly well, and the gift of a book is a rare pleasure to them.

"The influence of the Christian literature which we have been scattering over the country for many years past has been an important factor in enlightening the various peoples of this region, much more important than some people think. The other day, when on a tour to the village of Todorak some forty miles to the Northeast of Salonica, the preacher there was telling me of what had first called his attention to his obligation to God: It was, he said, when he was a child and his father had sent him to the village school, where the primer he used had the verse, 'Thou God seest me.' The reading and re-reading of this verse had made a deep impression upon him. 'What primer was it?' I asked, 'Was it *our* primer?' 'O yes,'

he replied, 'that was the primer we used.' It was 'The New England Primer,' translated into Bulgarian. Thousands of copies of this little book have been sold all over Macedonia and at one time it was used in many village schools. Who can estimate the good that that little book has done! And we are still selling it in quite large numbers.

"Thousands upon thousands of temperance tracts have been circulated in Bulgaria and Macedonia through the earnest efforts of Rev. Dr. J. F. Clarke of Sophia, Bulgaria. These tracts have had a great influence and that too largely outside of the Protestant communities. In Kerkish some twenty-five miles north of Salonica these tracts awakened so much interest that a temperance society was formed among the youth of the Greek Orthodox Church.

"Such incidents as these must be of much interest to those who are engaged in the work of the American Tract Society which for many years has been a helper in our work in the European Turkey Mission."

TURKEY

Constantinople is the most important centre for the publication of Christian literature in the Turkish Empire. Here is done the printing for various missions of the American Board, including the Asiatic Turkey Mission, to which a foreign cash appropriation of \$200.00 was sent by the American Tract Society during the past year.

AFRICA

In the moral uplift of the Dark Continent Christian literature is unquestionably destined to play a most important part. Realizing this fact the American Tract Society has already appropriated over \$14,000.00 for the publication of books and tracts in various parts of Africa. The need for enlightenment may be inferred from the fact that in some cases, before Christian literature could be produced in the native African dialects, it was necessary to reduce them to writing, no written language having been in use prior to the advent of the missionaries.

During the past year an appropriation of \$50.00 was sent to the American Mission in Cairo, Egypt. Rev. W. R. Coventry, Superintendent of the Book Department of the Mission, wrote:

"Some little time ago I received a donation from the American Tract Society, to be used in publishing tracts in Arabic. I have sent to the printer a little tract on 'Revival,' which is an excellent thing, and something that we trust will do our native church good, and help them to realize more the

need of a deep spiritual life in the Christian people of Egypt, if we are to bring Egypt to Christ. This little book will not cost the full amount of the money that was sent, but the remainder will be used as you suggested."

An appropriation of \$200.00 was sent to the Mission of the Presbyterian Board located at Batanga, West Africa. In acknowledgment of this gift, Rev. Albert G. Adams wrote:

"I have just received from the Treasurer of our Board a remittance of \$200.00, covering your grant to this Mission. We are indeed grateful for this unexpected gift, and you may be sure that we will make good use of it."

An appropriation of \$200.00 was also sent to the East Central Africa Mission of the Methodist Episcopal Church.

PERSIA

Aid was extended to the American Presbyterian Mission in Urumia, and in response the following communication was received from Rev. Robert M. Labaree:

"In behalf of our Station I wish to thank you for the draft of \$100.00 which you sent us for the work of circulating Christian literature in the vernacular. This gift, I believe, was more than we received from your Society last year, and it will help materially in the work of our Press, which is trying to prepare suitable literature for the people of this country."

ARABIA

In aid of the publication of the Arabian Mission of the Reformed Church in America the American Tract Society forwarded a cash appropriation of \$100.00, the receipt of which has been gratefully acknowledged.

SYRIA

One of the most important missionary publication centers is the American Mission Press at Beirut, Syria, which is under the auspices of the Presbyterian Board of Foreign Missions. To this station was remitted the sum of \$200.00.

The last report of the American Mission Press makes mention of its use of a former appropriation as follows:

"The American Tract Society has continued to give financial aid which will make it possible to issue two additional volumes of the Old Testament Commentary Series. The work of preparation, while necessarily slow, is making fair progress. The MSS. on Isaiah and Joshua are ready, while

work on Judges has reached the end of the eighth chapter. The printing of Isaiah and Joshua will be begun almost immediately, so that these volumes may be ready during the coming year."

LAOS

In aid of the Mission Press located at Chiengmai, Laos, North Siam, the American Tract Society sent a cash appropriation, which called forth the following letter from Rev. Hugh Taylor, Secretary of the North Laos Mission:

"We are in receipt of word that the American Tract Society has made an appropriation of \$100.00 to the North Laos Mission for use in the distribution of Gospel literature among the Laos people. We wish to express our gratitude for this most timely assistance in this branch of our work. As a mission we are making more than usual effort to spread Gospel truth broadcast throughout the land by the use of the printed page. The Laos people are not naturally a reading people, but the press in Chiengmai is doing its share to awaken them to a lively interest in good wholesome literature. Nothing but the best we can produce comes from our Mission press. Our need for every assistance in this line emphasizes our thanks to the American Tract Society and its supporters for this gift."

BURMAH

The Baptist Mission Press at Rangoon, Burmah, is doing an important work in that country. To this Mission the Tract Society has sent a cash appropriation of \$50.00, in acknowledgment of which Mr. Charles W. Perkins, Treasurer of the American Baptist Foreign Mission Society, wrote as follows:

"Please find enclosed receipt for the \$50.00 which you so kindly sent for the work of the Missionary Union in Burmah, in the furtherance of the Christian literature department of that mission. We have decided to send it to the Superintendent of the Mission Press in Rangoon, to be used for the printing and distribution of Christian tracts in some of the eight native languages in which that Press prints. I have sent you, under separate cover, a little history of the Press, in which you may note something concerning the tract work. The whole force of the Press is devoted almost entirely to the production of the Scriptures and Christian literature in various languages."

In the history of the Mission Press at Rangoon, we find the statement that the first work done by that Press was to print a small edition of a tract entitled "A View of the Christian Religion," which

Dr. Judson had written before completing the translation of any considerable portion of the New Testament. The next piece of work was a small Catechism written by Mrs. Judson. Dr. Judson had studied and talked and preached for nearly four years when these tracts were issued, and not long afterward the first inquirer came, bringing copies of these tracts and wishing to know more of the good news he found therein. This first inquirer became the first convert, and was baptized in a little less than six years from the time of Dr. Judson's arrival—and so the Press shares in the joy and honor of the first sheaf gathered in the harvest for Christ in Burmah. These two tracts have not yet, after nearly a century of publication, outlived their usefulness, but are in constant demand at the present time.

Other tracts have been printed from time to time until now the total number issued runs up into the millions of copies.

Mr. F. D. Phinney, the Superintendent of the Press, writes as follows:

"Your donation of \$50.00 to the tract work of the American Baptists in Burmah has been received. I am sure that all of our missionaries who have use for tracts in their work fully appreciate your gift, and would gladly join in this letter of thanks, if it were possible for them to do so. The money has been spent in printing free leaflets, thus making it an out-and-out gift to the actual work of awakening interest in eternal things, as the Christian views them."

INDIA

THE BOMBAY TRACT AND BOOK SOCIETY

An appropriation of \$200.00 was made to the Bombay Tract and Book Society in India. Mr. J. M. Gilmore, Secretary of the Committee which directs the work of that Society, says:

"Your most generous donation to the Society for use in their work is to hand, and the Committee express their most sincere thanks for your gift and good wishes. It is most encouraging to receive such expressions of help and practical sympathy at a time when all the money that can possibly be raised is needed in order that the good work of the Society, which has been going on for upward of eighty years, may more effectively be done. As you may know, the Bombay Tract and Book Society is the main source of supply, if not the only one, for vernacular literature in Western India. To meet the constant demands for tracts and books in the vernacular from mission-

aries of all denominations is the desire of the Society, and such generous help as you give is a very inspiring stimulus to go forward. During the past year the following books and tracts were published in Marathi: 2,000 copies of 'Daily Light,' 3,000 copies of Eddy's 'Acts of the Apostles,' 2,000 copies of 'Acts of the Apostles,' illustrated, 4,000 Marathi Almanacs, and 208,000 copies of *Balshikshahs*. Gratuitous tracts were published to the number of 20,000 each, bearing the following titles: 'My Religion and His,' 'The Christ or Krishna,' 'Veda,' 'Our Burden Bearer,' 'The Way of Forgiveness,' and 'Man.' In the Guzerati tongue, 4,000 almanacs were published. For the current year there are already in hand a number of books and tracts. You will understand that the whole of the moneys received are devoted to this object, and also all profits made from sales, so that you may know the grants you make from time to time are devoted to the spreading abroad, by means of the Society's publications in the vernacular, the knowledge of Him who came to be the Light of the world, that the people who are in darkness in this land may come into the light and knowledge of Him."

ORISSA

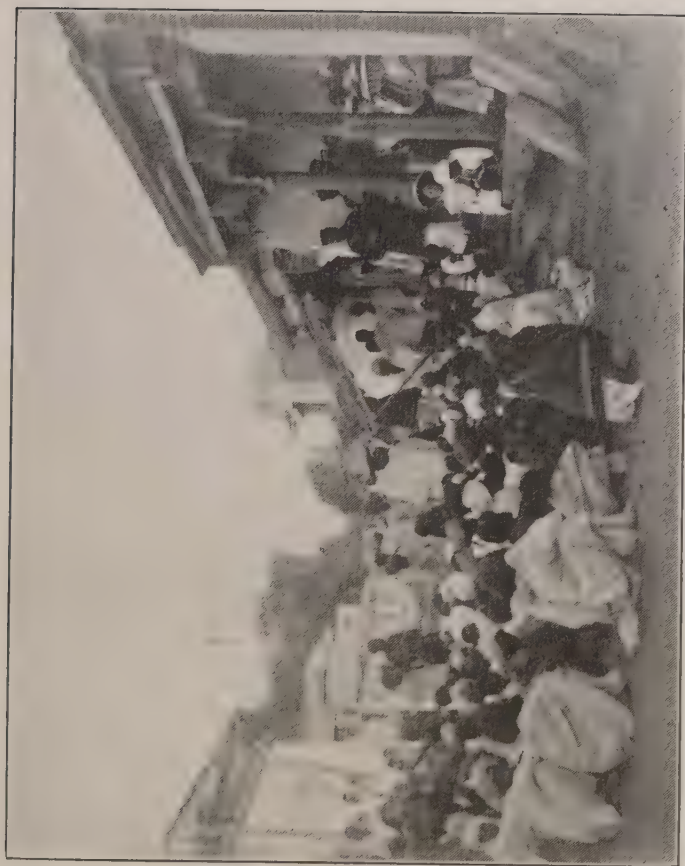
For many years the American Tract Society has aided the work of Christian publication in Orissa. Rev. Alexander H. Young, Secretary of the Orissa Missionary Conference, writes from Cuttack as follows:

"The Orissa Missionary Conference was in session the week before last, and the members of it asked me to convey to you the following minute of thanks to your Society for the very helpful grant of money sent to them last year to help them to carry on their tract work.

"*Resolved*, That we very heartily thank the Committee of the American Tract Society for their kind grant of \$40.00 toward our tract work last year, and in view of the continued and extensive need of reprints and of new books, we again ask them to assist us by a grant of paper or of money as they see fit."

"This grant is indeed very helpful to us, and enables us to spread the truth far and wide. The grants we have received by your kindness from time to time have been a bond of union between your Society and us out here for many years, and the kind Christian letters that have accompanied them have often been as good news from a far country, and have been much appreciated.

"The benefit derived from your gifts has not been kept to ourselves. There is a Lutheran Mission working among the Oriyas on the northern border of the Madras Presidency to the south of us, and there is an American Baptist Mission to the north of us, working among the Oriyas in the northern part of Orissa. These both share in the benefit derived from your grants, for by reason of them we are able to supply those missions with Oriya tracts.



STREET PREACHING AT LADIGOL, INDIA

The evangelists from time to time meet with young men out in the country, who seem specially interested in the contents of our books, and have long conversations with them about the way of salvation. Tracts and gospels are bought on such occasions to be taken home and read. Considerable parts of our poetical tracts are committed to memory and sung to country tunes. One or more gospel hymns are printed along with our prose tracts, and as they are mostly set to Indian tunes well known to the people the singing of them is often heard where no Christians are to be found."

A cash appropriation of \$50.00 has been sent to the Mission at Orissa, in acknowledgment of which Mr. Young wrote as follows:

"I have much pleasure in acknowledging receipt of \$50.00 from your Society for our tract work. It is very helpful, and enables us to help our American friends in Northern Orissa. Ever since the American Mission in Northern Orissa was begun, our Christian fellowship has been very close, and it is now as close as ever."

ALLAHABAD

To the North India Christian Tract and Book Society, which maintains a Mission Press at Allahabad, a cash appropriation of \$150.00 was remitted.

The Sixty-first Annual Report of that Society states that eight new publications were secured and put through the press, of which four were in Hindi, two in Persian-Urdu, and two in Roman-Urdu. Twenty-three old publications were reprinted. In addition to the foregoing thirteen tracts were published in Hindi, eleven of them new and two reprints, making a total of 385,000 tracts. The total circulation for the year amounted to 824,043 copies.

LUDHIANA

An important publication work is carried forward by the Punjab Mission of the Presbyterian Church at its station in Ludhiana. An appropriation of \$150.00 was remitted to this point, and was gratefully acknowledged by Rev. E. M. Wherry, D.D.

In the Seventy-sixth Annual Report of the Punjab Mission some facts of interest are given in connection with the literary work of the Mission which is carried on at Ludhiana. The Report says:

"The Book Store has accomplished a good deal in the way of circulating the books published by the American Tract Society and the Punjab Mis-

sion. We also supply many with the publications of other Societies. This year we have advertised our books persistently in the *Nur Afshan*, and by our descriptive catalogues. This has brought us orders from all parts of Urdu-reading India. Inasmuch as we have Hindu and Mohammedan book-stores in Ludhiana, we publish our store as 'The Christian Book Store.'

"The work of publication is carried on as rapidly as our finances permit. The *Nur Afshan* has been enlarged to 16 pages. The weekly circulation has been about 500 copies. These go not only to individual subscribers, but are placed in mission reading rooms, school libraries and other public places, where a single copy reaches scores of readers. The *Nur Afshan* is read in the West India Islands, British Guiana, and the Fiji Islands, as well as by Urdu readers in all parts of India.

"We desire to acknowledge a grant made by the American Tract Society for publication work.

"Our publications during the past year include 500 booklets and 16,000 tracts in Panjabi, and 1,000 copies of a Catechism in Urdu for village Christians."

THE MADURA MISSION

During the year a cash appropriation of \$150.00 was sent to the Madura mission of the American Board at Pasumalai, and in response the following communication was received from Rev. James L. Barton, D.D., Secretary of the Foreign Department of the Board:

"I want to express the great appreciation which we all feel toward you and the American Tract Society for the gift of \$150.00 appropriated by the Society to aid in the creation and circulation of Christian literature in Pasumalai, South India. We rejoice in the far-reaching work of the American Tract Society, that knows no bounds."

MADRAS

The city of Madras, India, is the headquarters for two important Christian publication Societies. One of these is the Christian Literature Society for India and the other the Madras Religious Tract and Book Society. To each of these Societies was sent a cash appropriation of \$150.00. Rev. Joseph Passmore is the Secretary of both these Societies. In a letter written from Madras on February 28, 1910, in acknowledgment of the remittance made to the Christian Literature Society, he says:

"I am much obliged for your draft, the equivalent of \$150.00. I note that it is a cash appropriation made by the American Tract Society for creating and circulating Christian literature in the vernacular. Will you

please accept my warmest thanks for the gift, which is very timely and will be very helpful."

In a later communication, dated March 31, 1910, he acknowledges the receipt of the draft for the Madras Religious Tract and Book Society and says:

"Please allow me to thank you for this further gift. The money will be devoted to the publication of distinctively religious literature in the vernacular, and I feel sure that you will be satisfied with the disposition which we hope to make of it."

Other stations in India to which appropriations have been sent include the Nellore Mission of the American Baptist Foreign Mission Society, the Guntur Mission of the Lutheran General Synod, and the Rajahmundry Mission of the Lutheran General Council, to each of which was remitted the sum of \$50.00. To the Arcot Mission of the Reformed Church, with which the late Dr. Jacob Chamberlain was so long connected, and which is now being conducted by his son, the sum of \$100.00 was sent.

CHINA

In the year now under review remittances have been forwarded to eight different missionary centers for the production and dissemination of Christian literature in the native tongues and dialects of China.

CANTON

In Canton is a Mission Press under the direction of the American Presbyterian Mission. To this station was sent a cash appropriation of \$200.00. Regarding the use of this gift, Rev. H. V. Noyes wrote in part as follows:

"We have for several years been handicapped from lack of books, especially for the Chinese preachers and theological students. A portion of your donation went to supply this lack to some extent. We had a conference of some thirty preachers in our Theological Seminary building during the winter vacation, to whom we gave some of the books purchased with your appropriation; another portion went to some theological students who have just finished their course and are commencing work. Another portion went to the True Light Seminary to help provide some literature for the Bible women and teachers: other portions went in other directions. All were needed, and for all we are grateful. Dr. Fitch of our Mission Press in

Shanghai visited us recently, and from conversation with him, I judge that the same want we feel is felt in the other portions of China. Our preachers cannot do their best work, especially in the present awakening conditions and broader outlook in China, without more of the right kind of books."

THE CHINESE TRACT SOCIETY

To the Chinese Tract Society, at Shanghai, \$500.00 was sent. The Thirty-first Annual Report of that Society makes grateful mention of the aid given by the American Tract Society and announces the publication of nineteen new works and the reprinting of seventy-two former issues, making a total output for the year of 563,150 copies, comprising 14,427,800 pages.

CENTRAL CHINA RELIGIOUS TRACT SOCIETY

An appropriation of \$200.00 was in behalf of the Central China Religious Tract Society at Hankow. In response to this grant Rev. Charles W. Kastler wrote as follows:

"I have much pleasure in acknowledging your good letter of January 28, 1910. Our directors have had no meeting since your letter arrived, therefore I can only personally write to you, and express to you our warmest thanks for the check of \$200.00 (gold) which accompanied your kind letter.

"You will hear from our directors later on. Meanwhile I have pleasure in sending to you a photo of our new premises which are to be erected this year. We hope to have in it an English and Chinese bookshop to meet the many wishes of this great empire. This building is to be known as the 'Griffith John Jubilee Building.' Part of the money has come to hand, but there is still a good balance to be met by our generous friends."

Other points in China to which appropriations have been sent include the Amoy Mission of the Reformed Church (\$50.00), the Presbyterian Mission at Hainan (\$50.00), the North Fuhkien Religious Tract Society at Foochow (\$100.00), the North China Tract Society at Pekin (\$250.00), and the West China Religious Tract Society at Chungking (\$150.00).

In the Eleventh Annual Report of its work the West China Religious Tract Society tells of the use made of the foreign cash appropriation sent by the American Tract Society as follows:

"The American Tract Society enabled us to distribute large quantities of Dr. Case's most excellent Evangelistic Tracts, and this we have done, 500,000 copies having been put into circulation during the year. The call

to give these messages is most pressing, and the opportunity vast. These grants were made on the condition that the missionaries would personally supervise the distribution. They have been felt to be a great boon, and we believe will be productive of much good."

KOREA

The Korean Religious Tract Society is preparing to push its work more vigorously than ever. In aid of this Society a cash appropriation of \$200.00 was remitted for the year ending March 31, 1910, and the American Tract Society stands pledged to render further substantial aid in the future as soon as a suitable man can be found who will give his whole time as Secretary to the work of the Korean Religious Tract Society.

JAPAN

The Japan Book and Tract Society of Tokyo is the direct outgrowth of the American Tract Society's effort to create and sustain an agency for the production and circulation of Christian literature in Japan. Beginning with the establishment of a Tract Committee in Tokyo in the year 1874 the work enlarged and developed until it resulted in 1898 in the evolution of the Japan Book and Tract Society as it exists to-day.

To this Society was remitted during the year the sum of \$200.00. The last Annual Report of the Society gives the following details of the work that has been done:

"During the year under review, the Society has paid for the printing of 7,500 books and 372,000 tracts in Japanese, and 1,000 tracts in English. In addition to these, we have, for the convenience of our customers, superintended the printing of 5,000 tracts in Japanese, and 2,000 books and 1,000 tracts in Chinese, the total publication amounting to over five and a half million pages.

"The books include reprints of Mr. Wm. George Smith's two books, 'The Introduction to the New Testament' and 'Where Does Christianity Come From,' for both of which there exists a steady demand. An edition of 1,000 copies of 'Stalker's Life of Christ' was also issued. This book was first published in 1892, and since that date 3,000 copies have been disposed of. The edition now issued is an entirely new translation and is meeting with much favor.



DISTRIBUTING TRACTS IN TOKYO, JAPAN



A CHINESE COLPORTEER

"Four new books were completed during the year. Of these the most noteworthy perhaps is the third double volume of 'Edersheim's Old Testament History.' This valuable work, therefore, is now complete. The Society also issued 'Line Upon Line,' Part I, and is now having the Second Part translated. The other two new books issued during the year are 'Teddy's Button,' the copyright and shells of which we purchased from a Japanese publisher who had no thought of reprinting it; and 'Christie's Old Organ.' The latter was published many years ago, but the edition now issued is an entirely new translation, for which the Society is indebted to Mrs. E. R. Miller of Tokyo.

"The tracts printed during the year include thirty separate editions, twenty-nine of which were reprints. The only new one issued, 'The Only Way,' is by the Rev. Robert Atchison, and has for several years had a large circulation, being printed privately by him. Now the Society has taken it up, it is hoped that its usefulness will be much increased."

THE PHILIPPINE ISLANDS

During the past year the American Tract Society remitted \$100.00 to the Presbyterian Mission in Manila for the production of Christian literature. The Society had in previous years sent a thousand dollars for the work of the Publishing Committee of the Evangelical Union in the Philippine Islands. Grateful acknowledgment of the help thus rendered to the cause of Christ in the Philippine Islands is made in a letter from Rev. James B. Rodgers, in the course of which he writes:

"I am glad to say that the Tagalog translations of 'Hurlburt's Teachers' Training Lessons' is in the hands of the printers, and we hope to have it soon published. The Ilocano and Visayan editions will follow."

TOTAL FOREIGN CASH APPROPRIATIONS

The following list includes all the foreign cash appropriations made by the American Tract Society from the beginning of its existence up to April 1, 1910. These have all been paid in full.

Grand Ligne Mission.....\$	150.00	Burmah and Karens.....	\$39,375.00
Chippewa Indians, Canada....	550.00	Siam, American Baptist Board	10,500.00
American Indians, A. B. C. F. M.	3,374.85	" A. B. C. F. M.....	7,900.00
" Baptist Board	450.00	Laos, Presbyterian Board.....	4,275.00
" Pres. Board.	437.00	Chiang Mai Presb. Mis. Press	100.00
" Prot. Epis...	60.28	China, A. B. M. U., Hong-Kong	3,600.00
Mexico	1,149.50	" A. B. M. U., Ningpo	
Brazil	1,375.00	and Hanchow	3,000.00
Chili, S. A.....	196.00	" A. B. C. F. M.....	40,699.41
Spain and Portugal.....	4,268.66	" Presbyterian Bd., Canton	21,850.00
Lyons	100.00	" Chinese Religious Tract	
Toulouse	6,700.00	Society	13,687.54
France, Amer. Bap. Mis. Union	2,300.00	" Southern Methodist Mis.	500.00
" French Evangelization.	200.00	" Soochow	100.00
" Paris, Religious Tract		" Soc. for Diffusion of	
Society, etc.	20,320.00	Chr. and Gen'l Knowl-	
Belgium	4,350.00	edge among Chinese,	
Holland	300.00	Shanghai	950.00
Hamburg, Lower Saxony Tract		" N. Feh-Kien Rel. Tract	
Society	8,800.00	Society, Foochow....	1,425.00
Hamburg, American Bap. Board	18,900.00	" Women's U. Mission,	
Bremen	250.00	Foochow	1,350.00
Denmark	1,400.00	" Tract Society, North...	8,600.00
Sweden	6,850.00	" South Bap. Con., Canton	6,150.00
Russia	25,000.00	" Canton Book-Lend. Soc.	750.00
Barman, for Wendes, etc....	1,500.00	" Southern Presb. Board.	1,145.00
Strasburg	700.00	" Reformed Church, Amoy	3,350.00
Poland	700.00	" American Baptist Board	1,600.00
Berlin, Prussian Tract Society	1,301.13	" United Presb. Board....	800.00
" for Wendes, Poles, etc.	2,100.00	" Prot. Episcopal Church	6,500.00
" Gossner Mission	437.96	" Southern Methodist Mis.	500.00
Nurenberg, Bavaria	1,100.00	" Kew Kiang	400.00
Calw and Hungary.....	2,100.00	" Hainan Island	565.51
Austria, Bohemia	6,754.50	" Shanghai, Christian Ver-	
Basle and Geneva.....	5,275.00	nacular Society.....	300.00
Italy	15,930.00	" Shanghai, Com. on An-	
Greece, A. B. C. F. M.....	12,315.00	notated Bible.....	1,750.00
" Prot. Episcopal Church	9,100.00	" Chungking, W. China Re-	
" American Baptist Board	3,500.00	ligious Tract Society..	575.00
" So. Presbyterian Board.	400.00	" Ch. Miss. Soc., Foochow	200.00
Turkey and Samakov, Armeni-		Central China Relig. Tract Soc.	1,500.00
ans, Jews, etc.....	92,510.48	Japan, A. B. C. F. M.....	2,110.91
Syria	23,950.00	" Presbyterian Board.....	708.73
Persia	10,875.00	" Book and Tract Society	20,900.00
Arabia, Reformed Dutch Mis..	325.00	" Reformed Board	1,015.57
Mahratta	18,708.00	" Episcopal Board	200.00
Kolapoor	1,600.00	Java, Borneo, Malacca.....	800.00
Sholapoor	165.00	Philippines, Manila, Evan. Pub.	
Ceylon	36,050.00	Com.	1,100.00
Madura	16,660.00	Sundry Pacific Island.....	30,874.03
Arcoet Mission	8,000.00	Egypt, United Presbyterian Bd.	2,969.32
Lohardagga	2,383.66	Africa, Congo Mission, Pres-	
Madras	24,750.00	byterian Church	566.58
Telugus, Baptist Nellore....	8,791.00	Africa, East Central Methodist	
Telugus, Lutheran	5,230.00	Mission	200.00
Orissa	16,290.00	South Africa, Zulus.....	2,979.63
Mednapur	294.00	" Fem. Tract Soc.	1,000.00
Satara, India	100.00	West Africa, Presbyterian	5,695.18
Women's Union Mis. Society,		" " Prot. Epis. Ch....	1,400.00
Zenana Work	100.00	Liberia, Cape Palmas.....	25.00
Bombay Tract and Book Soc.	1,025.00	Mendi Mission	100.00
Calcutta	800.00	Korea, Seoul	3,200.00
Northern India	69,618.00		
Assam	5,000.00		
		Total	\$774,012.43

FOREIGN CASH APPROPRIATIONS

APPORTIONMENT FOR 1909-1910

EUROPE

France, Paris Religious Tract Society.....	\$100.00
Switzerland, Geneva, Evangelical Society.....	100.00
Austria, Prague, Austrian Mission, A. B. C. F. M.....	50.00
Austria, Bohemia Prague Comenius Society.....	50.00
Italy, Florence, Italian Evangelical Publication Society.....	100.00
Italy, Rome, Publication of L'Evangelista.....	300.00
Bulgaria, Samakov W. Turkey Mission, A. B. C. F. M.....	150.00
Turkey, Constantinople, Asiatic Turkey Mission, A. B. C. F. M.....	200.00

AFRICA

Egypt, Cairo, United Presbyterian Church North America.....	50.00
East Central Africa Methodist Mission.....	200.00
West Africa Presbyterian Mission.....	200.00

ASIA

Syria, Beirut, American Mission Press of Presbyterian Church, U. S. A.....	200.00
Arabian Mission of the Reformed Church in America.....	100.00
Persia, Urumia, American Presbyterian Mission.....	100.00
Laos, Chiang Mai Presbyterian Mission Press.....	100.00
Burmah, American Baptist Foreign Mission Society.....	50.00
India, Bombay, Bombay Book and Tract Society.....	200.00
“ Cuttack, Orissa Free-Will Baptist Mission.....	50.00
“ Allahabad, North India Christian Tract and Book Society...	150.00
“ Lodiana, Presbyterian Mission, U. S. A.....	150.00
“ Pasumalai, Madura Mission of the A. B. C. F. M.....	150.00
“ Madras, Christian Literature Society.....	150.00
“ Madras, Religious Tract and Book Society.....	150.00
“ Nellore, American Baptist Missionary Union.....	50.00
“ Guntur, Mission of the Lutheran General Synod.....	50.00
“ Rajahmundry Mission of the Lutheran General Council.....	50.00
“ Arcot Mission of the Reformed Church of U. S. A.....	100.00
China, Amoy Mission of the Reformed Church, U. S. A.....	50.00
“ Canton, Presbyterian Mission of U. S. A.....	200.00
“ Hainan, Presbyterian Mission of U. S. A.....	50.00
“ Shanghai, Chinese Religious Tract Society.....	500.00
“ Foochow, North Fuhkien Religious Tract Society.....	100.00
“ Hankow, Central Religious Tract Society.....	200.00
“ Peking, North China Tract Society.....	250.00
“ Chungking, West China Religious Tract Society.....	150.00
Korea, Seoul, Korean Religious Tract Society.....	200.00
Japan, Tokyo, Japan Book and Tract Society.....	200.00
Philippines, Manila Presbyterian Mission.....	100.00

Total.....	\$5,300.00
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PUBLICATIONS AT FOREIGN MISSION STATIONS

The whole number of publications issued with the aid of the cash appropriations which have been made by the American Tract Society to Foreign Mission Stations is 5,389. The Society and the institutions it thus aids have issued publications in *one hundred and seventy-four* languages, dialects or characters, which are grouped according to continental divisions in the following list:

AMERICAN INDIAN: Abernakis, Cherokee, Choctaw, Creek, Dakota (Sioux), Delaware, Iowa (Otoe), Kansas, Maia, Mohawk, Nez Percés, Ojibwa, Osage, Ottawa, Pawnee, Putawatimie, Seneca, Wea and Shawanoe.

EUROPEAN: Bohemian (Czech), Bulgarian, Croatian, Danish (Norwegian), Dorpat, Estonian, Dutch, English, Esquimaux, Finnish, Flemish, French, German, Greco-Turkish, Greek (Modern), Hebrew-German, Hebrew-Spanish, Hungarian (Magyar), Irish, Italian, Judeo-Polish, Lappish, Latin, Lettish, Lithuanian, Low Breton, Lower Lausitz, Moravian, Nether Wendish, Polish, Portuguese, Rival Estonian, Romanese, Russ, Russian, Ruthenian, Servian, Slavonian, Slovenian, Sorbian, Spanish, Swedish-Polish, Upper Lausitz, Upper Wendish, Vandalian, Wallachian and Welsh.

ASIATIC: Arabic, Armenian, Armeno-Koordish, Armeno-Turkish, Assamese, Badaga, Bengali, Bhai Karen, Burman, Canarese, Cantonese Colloquial, Cashmire, Chinese, Cingalese, Foochow Colloquial, Gondi, Goojuratee, Greco-Koordish, Hainanese, Hebrew, Hindi (Dev Nagare), Hinhikaithi, Hindostani (Urdu), Japanese, Karen, Kemmee, Khond, Koorish, Korean, Kosari, Kyen, Laos, Mahratta, Malay, Malayalam, Mandarin, Marathi-Modhi, Mikir, Mongolian, Naga, Nestorian, Oriya, Orundoi, Panjabi (Gurmukhi), Peguan, Persian, Persian Urdu, Pushto, Red Karen, Romanized Hainanese, Salong, Sgau Karen, Shan, Shanghai Colloquial, Sho Karen, Siamese, Singpho, Syriac, Tai (Khanti), Tamul, Tartar-Turkish, Telugu, Thibetan, Tulu, Turkish, Urdu Negri, Urdu Roman, and Wendi.

AFRICAN: Bakali, Bassa, Benga, Bulu, Buluba-Lulua, Dikele, Fan, Ga, Grebo, Isubu, Kaffir, Ki-nyika, Mpongwe, Negro-English, Negro-German (Creole), Ogowe, Otji, Pangwe, Serolong, Sesuto, Slave, Temne, Umbundu, Wanika, and Zulu.

ISLANDS OF THE SEAS: Celebes (Bugis), Dyak, Feejee Tonga, Gilbert Islands, Greenlandish, Hawaiian, Icelandic, Indo-Portuguese, Javanese, Marquesas, Marshall Islands (Ebon), Mortlock Islands, Ponape, and Tahitian.

NOTE. The compound languages in the above list consist chiefly of the words of one in the letters of the other; thus the Armeno-Turkish consists of common Turkish, with a few Armenian terms, printed in Armenian type.

It is respectfully and earnestly requested of the missionaries and friends to whom the above grants are sent, that at each station there be a *correspondent of this Society*, designated by the local Union Examining Committee, who in their behalf shall annually report the new *publications* issued which accord with the Society's principles, for approval by the Publishing Committee; the *list of the issues* for the year then closing, carefully mentioning the language of each and stating *which are new*, and which reprints; the *amount expended* in issuing such publications, and the *amount in hand* unexpended, as a guide in our future appropriations. A careful statement of the character of each new publication issued, and that it is not denominational, but is in harmony with the principles of the Society, is usually sufficient. In the Society's accounts, each station is charged with the total amount of cash which the Society has remitted; and is credited with the total amounts reported as expended and as lost by discount in the exchange.

PRINCIPLES ON WHICH CASH APPROPRIATIONS ARE MADE

The Society's cash appropriations may be discreetly employed in whatever way is necessary for the translation, printing and circulation of,

1. This Society's publications;
2. Faithful translations of the same;
3. Faithful translations of portions of Scripture, as the Ten Commandments and other plain passages; or.
4. Original tracts in foreign languages which have been approved by the Publishing Committee.

FOREIGN EXAMINING COMMITTEES

CHINA: North China.

Rev. John Wherry, D.D., Pres.
Rev. Courtenay H. Fenn, D.D., Pres.
Rev. D. Z. Sheffield, D.D., Cong.
Rev. W. A. P. Martin, LL.D., Pres.

CHINA: Middle China.

Rev. J. M. W. Farnham, D.D., Pres.
Rev. J. R. Goddard, Baptist.
Rev. Chauncey Goodrich, D.D., Cong.

CENTRAL CHINA: Hankow.

Rev. Griffith John, D.D., Cong.
Rev. J. C. Garritt, D.D., Pres.
Joseph S. Adams, Baptist.
Rt. Rev. L. A. Roots, Episcopal.

CHINA: Foochow.

Rev. Chas. Hartwell, Cong.
Rev. J. E. Walker, Cong.

WEST CHINA: Chungking.

Rev. A. E. Clayton, Cong.
Rev. O. A. Myers, Meth.
A. Hudson Broomhall, Esq., China Inland Mission.

CHINA: Canton.

Rev. J. R. Graves, Baptist.
Rev. H. V. Noyes, D.D., Pres.
Rev. C. A. Nelson, Cong.
Rev. J. A. Boggs, Pres.
Rev. G. W. Greene, D.D., Baptist.

CHINA: Hainan.

Rev. F. P. Gilman, Pres.

SIAM.

Rev. John A. Eakin, Pres.
Rev. E. P. Dunlap, D.D.
Rev. L. A. Eaton, Baptist.

JAPAN: American Members.

Rev. Thomas J. Alexander, D.D., Pres.
Rev. M. N. Wyckoff, Reformed.
Rev. D. C. Greene, D.D., Cong.
Rev. T. S. Tyng, Episcopal.
Rev. A. A. Bennett, Baptist.

JAPAN: British Members.

Rev. Eber Crummy, Church of England.
Rev. C. S. Ely, D.D., Wesleyan Meth.
Rev. B. Chappell, M. E., Sec'y.
W. V. Wright, Friend.
Mr. Davidson, Union Church of Toyko.

KOREA.

Rev. H. G. Underwood, D.D., Pres.
C. C. Vinton, M.D., Pres.
W. D. Reynolds, Pres.

INDIA: Punjab.

Rev. E. M. Wherry, D.D., Pres.
Rev. J. C. R. Ewing, D.D., Pres.
Rev. A. P. Kelso, Pres.

INDIA: N. W. Provinces.

Rev. T. S. Wynkoop, Pres.
Rev. W. F. Johnson, D.D.
Rev. James J. Lucas, D.D., Pres.
Rev. A. H. Ewing, Ph.D., Pres.

INDIA: Bombay.

Rev. H. J. Bruce, Cong.
Rev. J. E. Abbott, D.D., Cong.
Rev. G. W. Teiler, Pres.

INDIA: Orissa; Cuttack.

Rev. Alexander H. Young, D.D., Free Baptist.

INDIA: Telooogo.

Rev. D. Downie, D.D., Baptist.
Rev. E. Unangst, Lutheran.

INDIA: Tamil.

Rev. John P. Jones, D.D., Cong.
Rev. John Wyckoff, D.D., Reformed.
Rev. H. Gilliford, Wesleyan Meth.

EGYPT: Cairo.

Rev. John Griffin, United Pres.

CEYLON.

Rev. Richard C. Hastings, Cong.

PERSIA: Urumia.

Rev. F. G. Coan, D.D., Pres.

SYRIA: Beirut.

Rev. H. H. Jessup, D.D., Pres.

TURKEY.

Rev. Henry S. Barnum, D.D., Cong.
Rev. George F. Herrick, D.D., Cong.

BULGARIA: Samokoy; Philippopolis.

Rev. George D. Marsh, Cong.

BOHEMIA: Prague.

Rev. A. W. Clarke, D.D., Cong.
Rev. Timothy B. Kaspar, Boh. Breth.

When members of an examining committee are located together they should make a joint report of their proceedings. If resident at different stations, each member should examine all the publications at this mission for which aid is asked and report to the examining committee those which accord with the Society's principles, the secretary of the committee reporting to the Publishing Committee at New York the tracts so approved.

NEW LIFE MEMBERS AND DIRECTORS

LIFE DIRECTORS CONSTITUTED DURING THE YEAR FROM APRIL 1, 1909 TO APRIL 1, 1910

HERVEY, HENRY M., Elm Grove, W. Va.
REA, JAMES, New York, N. Y.
VOGT, MRS. D. A., Pratum, Ore.

LIFE MEMBERS CONSTITUTED DURING THE YEAR FROM APRIL 1, 1909 TO APRIL 1, 1910

Anderson, Rev. T. W., D.D., New York, N. Y.
Andres, Amelia C., Dubuque, Iowa.
Breneman, W. P., Auburn, Me.
Caldwell, Calvin Hull, Brooklyn, N. Y.
Caldwell, James Clayton, Brooklyn, N. Y.
Fitz-Gerald, Gerald, Newark, N. J.
Jones, Ethelbert W., Binghamton, N. Y.
Miller, Charles D., Enon Valley, Pa.
Myers, Vincent, New York, N. Y.
Parkhurst, Mrs. Wm., Groton, Mass.
Phillips, Rev. George W., Wyoming, Ohio.
Quincy, Mrs. George H., Boston, Mass.
Thornton, Evelyn, Queens, L. I., New York.
Van Slyke, Marion, New Baltimore, N. Y.

ASSISTANT TREASURER'S REPORT

RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING MARCH 31, 1910

Receipts

To balance, of April 1, 1909.....	\$1,211.92
Donations	36,230.65
Legacies	36,832.88
Income from Invested Funds.....	3,217.86
Sales of Publications at Depository and by Colporters....	62,886.61
Manufacturing, Publishing and Advertising.....	7,441.52
Ordinary Receipts.....	\$147,821.44
Building:	
Rent Receipts for the year (including \$3,250.00 for space occupied by the Society).....	155,506.14
	\$303,327.58

Disbursements

By Services and Expense of Field Secretaries and Home Field	\$9,361.02
Annuities and Expenses for Legacies and Trust Funds....	9,385.59
Cash Appropriations to Foreign Mission Stations and for	
Foreign Publications.....	5,365.10
Colportage Services and Expenses.....	15,310.90
Publishing Department: Purchases, Rent and Expenses...	44,291.22
Sales and Circulating Department: Purchases, Rent and	
Expenses	33,710.71
General Administration, Services and Expenses.....	9,798.77
Rent of General Offices.....	1,250.00
Ordinary Disbursements.....	\$128,473.31
Special Disbursements:	
Trust Funds Invested.....\$ 9,431.07	
Loans Redeemed..... 11,750.00	
	21,181.07
Building:	
Operating Expenses and Repairs.....\$62,536.48	
Interest and Taxes..... 79,344.04	
Special Repairs and Improvements..... 4,769.00	
	146,649.52
Cash on hand and in Bank, March 31, 1910.....	7,023.68
	\$303,327.58

LOUIS TAG, Assistant Treasurer.
Audited and found correct.
PERCY A. YALDEN }
H. M. WOLFE } Auditors.

STATEMENT OF PUBLICATIONS CIRCULATED BY THE SOCIETY *During the year ending March 31, 1910*

By Sale.....	\$52,684.46
By Colportage.....	12,453.43
By Free Distribution.....	24,090.10
By Cash Sent to Foreign Mission Stations for Printing.....	5,300.00
Total Circulation.....	\$94,527.99

BALANCE SHEET OF THE AMERICAN TRACT SOCIETY

April 1, 1910

Assets

Real Estate.....	\$2,227,436.44
Mortgages on Real Estate.....	42,000.00
Securities at book value.....	16,465.27
Bank Deposits subject to Investment.....	16,912.82
Cash on hand and in Bank.....	7,179.18
Merchandise:	
Finished Stock.....	51,084.13
Unfinished Stock and Material.....	28,245.32
Accounts Receivable.....	14,191.84
	\$2,403,515.00

Liabilities

Mortgage on Real Estate.....	\$1,235,000.00
Trust Funds:	
Income available for specific work.....	60,287.20
Income available for general work.....	50,899.88
Funds subject to Annuities.....	148,466.00
Funds awaiting Disbursements as per terms of Gifts.....	5,233.06
Accrued Interest on Mortgage.....	18,525.00
Bills and Accounts Payable.....	34,011.33
	\$1,552,422.47
Excess of Assets over Liabilities, on April 1, 1910.....	851,092.53
	\$2,403,515.00

We certify that, in our opinion, the above Balance Sheet is properly drawn up, so as to show the true financial position of the American Tract Society, as of April 1, 1910, and is in accordance with the books.

PERCY A. YALDEN }
H. M. WOLFE }

Auditors.

LEGACIES RECEIVED DURING THE YEAR TO APRIL 1, 1910.

CONNECTICUT	
Stamford, Estate of John P. Hamilton.....	\$ 236.29
ILLINOIS	
Rockford, Estate of Mary E. Holmes.....	1,231.07
KENTUCKY	
Erlanger, Estate of Fanny C. G. Latham.....	2,079.34
MASSACHUSETTS	
Springfield, Estate of Maria J. B. Browne.....	\$ 500.00
West Brookfield, Estate of Mary A. L. Brown.....	1,021.25
Middleboro, Estate of Thomas Gammons.....	500.00
Sutton, Estate of Elias L. Snow.....	500.00
Worcester, Estate of Charlotte L. Goodnow.....	2,850.00
Boston, Estate of Maria M. McClure.....	950.00
Boston, Estate of Miriam S. Shattuck.....	1,650.00
	7,971.25
NEW HAMPSHIRE	
Lyme, Estate of Benj. T. Washburn.....	1,614.93
NEW YORK	
Brooklyn, Estate of Anna P. Flanders.....	\$ 357.51
Brooklyn, Estate of Peter I. Neefus.....	4,000.00
Brooklyn, Estate of Edwin Stone.....	9,490.83
Brooklyn, Estate of Ida K. Ryerson.....	500.00
Utica, Estate of George Austin Clark.....	100.00
Hamden, Estate of James Armstrong.....	200.00
Hudson, Estate of Frances C. Robinson.....	351.56
Batavia, Estate of Lorenzo J. Deming.....	1,008.19
Rochester, Estate of Herbert S. Wilbur.....	300.00
Windham, Estate of Sarah R. B. Hitchcock.....	1,097.66
Albany, Estate of Anna Vandenberg.....	3,000.00
New York City, Estate of Maria H. Crane.....	1,000.00
	21,405.75
PENNSYLVANIA	
Somerset, Estate of J. Harry Fritz.....	\$ 950.00
Clarion, Estate of M. E. Bittenbender.....	137.50
	1,087.50
SOUTH DAKOTA	
Sioux Falls, Estate of Louise Meyer Keok.....	1,000.00
VERMONT	
Thetford, Estate of David H. Saunders.....	206.75
	\$36,832.88

INTEREST FROM TRUST FUNDS DURING THE YEAR
FROM APRIL 1, 1909 TO APRIL 1, 1910

Income for Missionary work.....	\$ 2,412.22
Income payable to Annuitants.....	805.64
	\$3,217.86

DONATIONS FOR SPECIAL OBJECTS DURING THE YEAR
FROM APRIL 1, 1909 TO APRIL 1, 1910

For German Work	\$1,670.44
“ Literature among Immigrants.....	123.25
“ Colportage	125.75
“ Spanish Hymnbooks	362.65
“ Foreign Missions	937.06
“ Easter and Pentecost Offerings.....	208.75
“ Poor Children	5.00
“ Tract distribution	62.75
“ Portuguese Commentary of Ryle on Mark.....	200.00
“ Hungarian Hymnbooks	230.00
“ Mining Camps	10.00
“ Thanksgiving Offering	15.87
“ Shut in Worshipers.....	35.00
	\$3,986.52

ANNUAL SERMON

By REV. EDGAR WHITAKER WORK, D.D.

THE BIBLE AND LITERATURE

A Sermon preached for the Eighty-fifth Anniversary of the American Tract Society, on Sunday evening, May 15, 1910, in the Fourth Presbyterian Church of New York City.

TEXT { "Bring the Book." Nehemiah 8:1
"Give heed to Reading." 1 Timothy 4:13

THE first of these passages brings to mind a memorable Old Testament scene. It was the period of the Restoration, when the Holy City was building anew, and the people came together as one man before the water-gate for a public service. Ezra stood upon a pulpit of wood which was made for the purpose, and the people shouted out to him from the broad place at the water-gate to "bring the Book—bring the Book!" There is scarcely any scene or incident of the Scripture that gives stronger emphasis to the Word of God. They were doing important things, and they must have the Book in a central place. So they cried out to the good priest, "Bring the Book." The fact that the people asked for the Book is significant. It was not Ezra, the priest, who proposed to bring the Book, but it was the people themselves who cried out for it. And the people are still crying out for the Book. "Robert Elsmere" has lost its vogue, and we do not hear of any new editions of Tom Paine's "Age of Reason," yet the people still cry out on every hand, "Bring the Book." Unwittingly it was these exact words that Sir Walter Scott used on his death-bed, when turning to his friend Lockhart, he said, "Bring the Book." When Lockhart said, "What Book?" the great writer, himself a maker of books, replied, "There is but one Book."

Yes, there is but one book. In his day Voltaire thought that it would be but a few years until the Bible and the Christian religion would be no more. They are still here. There is but one book that endures in the hearts of men. If any company of influential men should seriously propose to destroy the Bible, they would soon hear a great outcry from the people. It would be the old outcry at the water-gate in Jerusalem over again, "Bring the Book." Multitudes in this old world of ours love the old Book, and many would sooner lose their possessions than lose the Book. The world could endure the loss of Plato's Dialogues, or Carlyle's or Emerson's brilliant Essays, great as such a loss would be; but the world would suffer an irreparable loss if the Bible were taken away. No wonder that Canon Farrar should say that if all the books of the world were going up in a great bonfire, he would wish to rush in and save one book—the Book of

Books. We have all said it again and again in different circumstances of life, "Bring the Book." Only we ought to say it in faith, say it out of the longing of our hearts for the God whom the Book reveals, for the Saviour and the Salvation which the Book tells to men. We have said it in the days of great stress, in the times of hard pressure and dismay in the soul. We have said it when our child died, and we needed a glimpse of Heaven, and a glint of light from the face of the Saviour. We have said it in the hours when the tapers of life burned low, and the skies were dark above us, and the earth loose beneath our feet. But it would be well if we should learn to say it at all times, and in all circumstances—"Bring the Book." It would be well to take this little sentence and frame it as a motto, and hang it on the walls of the home, so that all they who live there might be daily reminded that the home needs the Book. It would be well for men of affairs to have this sentence meet them daily as they go forth to their toil, in office, or shop, or store, or street: for wherever men do their work in the world and deal with their fellow-men, there they have need—great need—to bring the Book. And it would be equally well for ministers to frame this sentence and hang it above their desks in their studies, where the sermons and messages are made for the people to hear, for they who lead the people in spiritual things need always to bring the Book.

It is a very important sentence indeed. God grant that we may all take it very much to heart. There would be such an increase of happiness and Christian joy among God's people if we were all accustomed to bring the Book daily into our lives, and to sweeten our souls with the honey that drips from the honeycomb of the Word. And there would also be a wonderful growth in willingness for service no doubt among God's people, if they were more in contact weekly and daily with the Book. For a Bible-reading people is always a willing-hearted people.

There is some vitality about the name of Christ, some impulse, that drives it in all directions. When writers would utter their best thoughts, somehow they link themselves to the name of Jesus. When they deal with the longings of the human heart, somehow these longings find utterance in the language of Jesus. When they study the great problems of human life, somehow they must come to listen always to some simple, profound word of Jesus. It is the spirit of Christ breathed into writing that has dignified English Literature, that has given it a tone and an uplift of spirituality and power.

But I am thinking especially of Christian literature of a very positive kind. It is one of the wonders of God's love and providence that He has made His word powerful among men through the medium of a wonderful Christian literature. And you will not think it strange if I suggest that this word of Scripture about bringing the Book may be given this meaning. Bring the Book—bring the Christian book, the book that has lighted its torch at the fires of the Word of God, the book that has been stamped with the spirit of Christ, and that contains in some form the message of the Kingdom of God. The Bible has been working in this way in all the centuries,

and especially since the age of printing came. I can never stand and look at a great printing press without feeling that I would like to sing the Doxology. True, the printing press is often an instrument of Satan, but ten thousand times more it has been an agent of light and salvation. When the Revised New Testament came out in 1881, a newspaper of our country had its entire contents telegraphed across the country, and the next morning the New Testament was printed in its columns.

A gentleman told me that he had seen in one of our Universities a copy of a precious book. It was bound in vellum and of course of considerable size. It was the book of Copernicus. He turned over a dozen pages, and his eyes rested upon a diagram representing the Copernican theory of the universe. He said that his eyes filled with tears, and well they might, at sight of that first diagram of the order and system of the worlds. The same gentleman told me of an experience he had had in the British Museum. He was taken into a darkened room, the light was turned on just for a moment, and there before him lay one of the manuscripts of England's *Magna Charta*. I would give a good deal just to touch one of those books, for they have made history in the world.

But there are some little books—many of them indeed—that I have touched, and you also have touched, and your children can touch and handle them. And I am bound to say that they are more precious even than the book of Copernicus and the manuscript of England's *Magna Charta*. I am thinking of those Christian books that have sprung from the Word of God, and have brought light and hope to multitudes of men, speaking many languages on the earth. I suppose the most notable of all is that simple little book by the tinker of Elstow, that was written in prison, "The Pilgrim's Progress." There is a very remarkable thing that the historian Hallam said about John Bunyan. He said that he was one of the fathers of English Literature. Think of that—the poor, persecuted tinker of Elstow one of the fathers of that great instrument of human life and thinking—English Literature. But no wonder! He had dipped his pen in the liquid love and sympathy of the Word of God. He had seen in the Book of Revelation the pictures of the Kingdom, and so he wrote, his heart, his imagination on fire with what he had seen and felt. How great is the world's indebtedness for that one poor little book—poor I mean in outward form, but rich in thought and power.

A man who lays the word of God to his heart, absorbing its sweetness and drawing its power into himself, and then goes and writes a book may become an apostle of Christ—a man sent by God. And a Society that prints a book that contains the message of Salvation is an agent of the Almighty, for God has made the type and the printed pages to praise Him.

There is yet another application of our text—"Bring the Book." Long ago the friends of the Kingdom learned that many methods must be used in spreading the good news of Salvation. We are planning another tent campaign for the summer. Throughout the hot days and nights of the coming months consecrated men and women will stand under the white

covers of the tents on the street corners proclaiming the Gospel. But this is not a new method. Ezra stood upon his pulpit of wood in the space by the water-gate, and read the Book, and gave the sense. In early English history there is a story of a good priest, called Aldhelm of Malmesbury, and it is a fascinating story. When the good priest found that he could not draw the people to the church away yonder in that early century, what did he do but take his stand upon a bridge which the people passed as they returned from work in the evening, and there he stood and sang the story of the Gospel, and they listened. He was the first Gospel singer, and one of the early poets of our English race.

Men will not always read books, but perchance they will read tracts, brief printed messages that fly from the Word of God into their faces. And this is "bringing the Book," too in a most efficient and wonderful way. It was with this thought in mind that a company of persons came together when the last century was young, in the year of 1825, and organized the American Tract Society, whose eighty-fifth anniversary we are celebrating now. I would that I might recite its history to you, describe its work, mention some of the great names of Christian men and women who have given time and prayer and means to it, tell also of the millions of printed pages of books and tracts which it has sent forth into many lands, in many languages, tell also of how its colporters and agents have gone and are still going up and down the land, knocking at many doors, and seeking admittance for the sweet breath of Christian Literature. Time would fail me to tell this. Indeed, I could not tell it, for these things are written on high. These influences are of the assets of the Kingdom of Heaven. They are the winds of God that blow afar, the invisible forces that sift like fine flour into many crevices of human life. I suppose that if the history of some of the tracts printed by this Society and scattered broadcast could be told, it would cause many to marvel, and to sing Hallelujahs. I believe we shall marvel at these things when we have come at length into God's Kingdom above. I doubt not that there will be many redeemed souls there that will tell a strange story of how they were wandering in the paths of earth, and some wind of God blew a white printed page across their pathway, and they read and believed the wonderful Words of Life.

I would leave in your minds, if I could, a new conviction of the value of the printed page for the salvation of men. I would lead you also to give thanks to God for this Society, which for eighty-five years has gone steadily forward with this work, spreading leaves of healing among the nations.

I would ask you also for your sympathy and your prayers and your help that the work may not fail or falter. Often, my Christian friends, when you are upon your knees before God, and thinking of the Kingdom near and far, and desiring to see it established in the hearts of men—at such times I beg you to speak with gratitude of the work of this Society, and pray that more than ever in the coming years its efforts may be sealed with the Master's blessings, and gathered at length into His Presence when He comes to make up His jewels.

EXTRACTS FROM ADDRESSES AT THE EIGHTY-FIFTH ANNUAL MEETING

ADDRESS OF WILLIAM PHILLIPS HALL, PRESIDENT OF THE SOCIETY

It gives your President great pleasure to meet with you this afternoon to celebrate this eighty-fifth anniversary of the American Tract Society. The report of the Executive Committee to be given by our General Secretary is so complete in every respect, that it will not be necessary for me to speak at all upon details regarding the work of the Society for the past year, but I can say in a general way that we have good occasion to congratulate ourselves, but more particularly to praise God for His manifest blessing, which has rested upon us from the beginning to the end of the year just closing to-day. The work of the Society has been prospered to a marked degree along the lines of its colportage, publications, and every other branch of work which stands for the dissemination of Christian literature. The financial department has also prospered to a marked degree, and we have great occasion to thank God for His blessing on it all.

I wish to take this occasion to express the heartfelt thanks of the President and others associated with us for the indefatigable labors of the members of the various committees of the Society. I do not think that I am connected with any organization in any capacity whatever that is engaged in any line of work, whose officers are more thoroughly devoted in every way to its interests than the various officers of the American Tract Society. We certainly have occasion to congratulate ourselves on that fact, and we most cordially thank the brothers, and praise God for those who are thus loyally devoting themselves to this work.

I might also add that all the officers of the Society, and all the employees as well, all who have represented us outside in the field of colportage, or in any other way, have shown a spirit of earnest Christian co-operation, and we thank them also in the name of our dear Lord and Master, and in the name of the Board, for their devotion to the Society's interests.

We are thankful for a number of things to be mentioned by the General Secretary, notably our new arrangement with the Chicago Tract Society, which dissolves a situation there somewhat perplexing and somewhat open to criticism, and has produced a situation most delightful and promising in every way. It has brought us into co-operative relationship with the other society, and it is with great regret that I have to say that only a few short weeks ago the one who took a most active part in this arrangement was called to his heavenly reward. I want to say for Mr. David Vernon

that he has shown the most loving spirit in the negotiations, particularly at the annual meeting, where I had the pleasure of making an address, and I greatly rejoice in the memory of his Christian fellowship in the great cause in which we are all so earnestly engaged.

I may say that the business of the Society is being continued along sound and proper lines in every respect. Our General Secretary will speak more about that in his report. There are many items therein contained of great interest, which I am sure we should be interested in listening to and praying about after leaving this place.

We praise God for the victories of the past year and we rejoice in the consciousness of His presence. We bespeak for the Society the prayers and co-operation and support of all Christian people, throughout the community and throughout the land: we look forward with hope and fond expectation and faith, and we await for the further blessings of God in the days that are to come.

BOOKS FOR KOREA

ADDRESS BY PROFESSOR HOMER C. HULBERT

Mr. Scudder's grandfather and mine sailed together on the same boat for India in 1813, and on that trip every sailor on board the sailing vessel that went around the Cape of Good Hope was converted before they got to the City of Calcutta. I do not need to say that the Tract Society is the handmaiden of the Bible Society. When Philip went down into the desert and found the eunuch, the eunuch was reading the Gospel, but he didn't understand it. Philip was the Tract. That was the beginning of the Tract Society.

Now in Korea they must have tracts, because they have the Bible. We have to follow it up with tracts. The Korean people love that Book. They say it is the Word of God and they believe it from beginning to end. They carry it around with them from one end of the country to the other. You see them crossing the sunny roads of Korea, reciting from the Bible, and coming together by hundreds and thousands every year, in order to study it. The missionaries are absolutely unable to keep up with the work that is being done in Korea. One of the Presbyterian missionaries told me in my last trip over the country, where there were fifty churches he had charge of, that at every place he had to leave from twenty-five to forty unexamined, who were ready to enter the Christian Church.

There is a duty which rests upon this Tract Society, a duty so heavy that it will not be able fully to carry it out. If this Tract Society should bend all its efforts to keep up with the demand for Christian literature for Korea alone, it would not be able to meet that demand. I mean that for the first time in the history of Christian missions Christianity has captured the imagination of an entire nation. The Emperor asked that Christianity be made the national religion. One of the missionaries said that one of

the highest officials of that land told him that through hearing about Christianity he had become intellectually convinced of its truth, and he believed that at the basis of Western civilization there lies the Gospel of Jesus Christ, and he was convinced that if their land was to be civilized, it must be through the Gospel of Jesus Christ. So, from top to bottom, this people have the idea, throughout the nation, that Western civilization is based on Christianity, and that if they are to get it, it must not be by changing their clothes, or changing their food, but by getting down to some underlying, basic principle on which civilization is based. We are the only people in the world to give it to them. We Anglo-Saxon people have some excellent natures, but those natures cannot give them the Gospel of Jesus Christ. They cannot give them the fructifying principle of that Western civilization. They want the Gospel. They want books.

The Korean people were enlightened when our forefathers were blinded by the peat smoke of their hovels in Europe. That civilization went back three hundred and eighty years ago, when there was an encyclopedia of 112 volumes, which, translated into English, would make a book larger than the Encyclopedia Britannica, showing that these people have had a splendid literature and a splendid past. Five hundred years ago, in order that they might have general education throughout the country, the king of that country did what has never been done in China, he invented a real phonetic alphabet, and that alphabet is complete and to-day it is the simplest in structure, the most consistent and of the widest phonetic range of any alphabet in the world. The Korean people had that alphabet. Neither Japan nor China has anything like it. Those Korean people could learn to read a book in two days. What does it mean? It means that they are a people of general education, of widespread general education even throughout the lower classes of the people. They learn to read in one tenth of the time, you will find, that they do even in Japan, because no Japanese book can be written without the use of the Chinese characters, which it requires years to learn.

We have a demand for books in Korea, and we have been printing them there by the thousands and tens of thousands. Four years ago I contracted with the Korean Tract Society to publish the school text books, because they did not have the money, and there were one thousand mission schools there, demanding books on all sides. I put out the History of Korea in five volumes. There was a string of men on hand to buy those books as soon as they came on the market, and I sold the whole edition out in two days. The demand is too great for us to keep up with it. I received a letter from Dr. Underwood, the premier missionary in Korea, saying that they took 30,000 copies of the Gospel of Mark into a village, and sold every one of them in one evening. They took a whole cartload of the Gospel of Mark into a village and sold every copy in half an hour and could have sold twice as many more.

What is the supply? Where does it come from? Where does the money come from? Korea cries out to-day for help from the American

people, and they deserve it. Shall we not help that people at the hour of their need? It is our business to give them something better than anything we could give them, even if we stood up for them politically, something that will make them last longer than any political help, namely the Gospel of Jesus Christ; because after that nation becomes a Christian nation, as it will within the next fifteen years—I say emphatically it will work out within fifteen years—that people will be more prevailingly Christian than the United States of America, for this country can help and our church can help to raise up there a Christian civilization which will stand protected against all oppression and against all the pulling down and depreciating elements of their own heathenism, and against all of the superimposed difficulties that are placed upon them. There is the proposition. Shall we do it or not?

There are two great powers in the far east, one splendid, magnificent in military and financial and even educational power. The other is Korea, with nothing to make it worth while except the Gospel of Jesus Christ; nothing to make it celebrated; nothing to bring it before the world and give it renown, except the fact that it has got the basic element of our civilization. They have planted the tree. They have not cut off the branch with the flowers. They have gone to the root, and dug the tree out and planted it in Korea. In fifty years, she will be teaching the basic elements of western civilization to every other nation in the far east without exception. We see that possibility. But give those people the books necessary to do that with. Shall we do it?

Sometimes in the night I awake and think about that country, and I see before me Hagar, driven out of the circle of human sympathy, in order that the plan of God may not miscarry. She has taken her little child out into the blinding, cruel desert and when famine and fatigue have done their worst she lays her little child on the ground. With this gospel of Jesus Christ, this Christian land, in our day, could, like that archangel of old, behold in the face of Korea, the seed of Abraham, and it might be said of it as of the angel, it has lingered to bring her succor. Shall we do it or shall we not?

THE PRINTED PAGE IN THE PHILIPPINES

ADDRESS BY REV. L. B. HILLIS

Missionaries in Tripoli worked, waited, prayed, for six years before receiving their first convert and for nine years longer before they received their second. Carey in India, Morrison in China, and the missionaries of Japan, and, if I mistake not, even Korea, waited for years before they received their first convert, and even in Korea they gave thanks to God at the end of their first decade for a hundred communicants. Contrast that with the situation in the Philippines: the Presbyterian Board reported at the end of the first ten years 10,000 communicants in the Philippines, and

the Methodists had received thrice that number. What does this mean? How can you explain it? It is perhaps due to three or four different elements.

First of all, to the dissatisfaction of the Philippine people as a mass with their previous religious opportunities.

Secondly, to the fact that the people were eager to study anything American.

Third, to their willingness to win over their friends to their own belief.

And fourth, to the fact that the people have gladly received, read and transmitted the printed page. I mean not only the Bible but practically every light that we have been able to bring to bear upon the people, the commentaries, the tracts, the expository books, the religious papers and portions of Scriptures, Texts, and practically everything that has been printed has had a very wide acceptance and a wide influence in the Philippine Islands.

While it is true that less than 10 per cent of the people in the Islands, I believe, read Spanish, more than 20 per cent read and write some language, and one man in ten or one man in five affords a very ample opportunity for the majority of the people to rally to hear the good news when it is put before them in a convenient form.

The usefulness of Christian literature has been shown in many ways. First of all it has made friends. Take the case of Mr. Snow, a missionary who before he had completed his first language examinations, in the two languages that each one must learn, had written to the United States to his friends and had advertised in the Church papers until there had been sent to him some fifty mail sacks full of papers, *Apples of Gold*, and similar periodicals. These he distributed to the young men and women attending the high school in that place, by which means he obtained the names and addresses of some 1400 people who desired other material of this kind, and these names and addresses were distributed among his friends in the United States, so that they might mail direct to the Philippine students and thus began correspondence. When some of the papers arrived, the pupils in the public schools went in a body to the missionary and asked for the papers and stood singing hymns both in English and their native tongue, and that was the beginning of a great work, which began by the singing and distribution of Christian literature in that way. Thus the way was opened for the missionary to visit and literally lay hold upon almost every town in that province.

Not only that, but the printed page will shorten the distances, and transportation is a great problem there. We have sought to solve it with motor bicycles and motor boats and automobiles and many hundreds of dollars worth of horses and carriages, but it is still a difficult problem. I once paid \$40 and gave a half day's time to go four miles. You would probably have to do the same to-day to get over the same road. The roads are paved only with good intentions, and they verify the proverb concerning the destination of those who travel on them. They lead deep down

from God's sunlight and inspiration, but the tract goes over them on the wings of the wind, for it annihilates distance.

One youth has become so interested in studying the Bible that he walks every morning thirteen miles to have the opportunity of hearing instruction, and he has taken a friend with him the second time, and they become living epistles bearing the news to those afar off.

Not only that, but the tract lengthens time. In our hospital where our doctors are taking care of 13,000 patients a year, there is not time to do much preaching, and in some cases the evangelist is not available; but a pamphlet carried by a grateful patient to his home town has often been the result of establishing a Church in some community where the missionary is conducting seven missions a week and preaching at five of them, and having three or four classes between times so that he is pushed for time, and often in a casual interview he cannot finish up his talk as he would wish to do and the printed page saves time.

Not only that, but the tract outdistances persecution. There is plenty of it in the Philippines. Have you ever heard a large stone break the thatch over your head when you were bowed in prayer? It sounds like a cannon and sometimes it strikes the head of a student. It is perhaps not so bad, after all, to be stoned as to be unjustly cast into prison and there to wait, being told you can have your liberty at any moment by kissing the crucifix. It is not so bad to be stoned as to have a priest incite his congregation to come across the town to attack your church, kill some of your members and maim others. These are extreme cases of course, but it takes time to train a Filipino to rejoice in such persecution. The tract, small, unostentatious, quickly and graciously passed from hand to hand, operates silently but goes to the very heart of the wooden idol, like the white ant, and in a short time leaves but the outside shell that falls to pieces at a breath.

Not only that, but the tract multiplies workers. I have not time to tell you about how much it has done. There was the old professor who received some literature and went over to the other side of the island and in a few weeks the word came back that he was preaching the word and had carried the literature to so many places that dozens of congregations were started in this way. So we may say to encourage our workers there is a time for sowing, there is a time for growing, and there is a time for reaping. We know if we sow seed, the seed will grow and we must reap. It is with this literature that we have seeded the islands. It is in this manner that the missionaries are rushed in taking care of the congregations that have been started and are needing help.

So far we have done a large part of the publication of our own tracts over there. We need more of them. Not only that, but sometimes there seems to be a significance in little things that come into our lives. We believe that the Word and the Spirit of God committed to paper does not return unto Him void.

CONSTITUTION OF THE AMERICAN TRACT SOCIETY

INSTITUTED IN NEW YORK, 1825

ARTICLE I. This Society shall be denominated the AMERICAN TRACT SOCIETY, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts calculated to receive the approbation of all evangelical Christians.

ARTICLE II. Any person paying thirty dollars at one time into the Treasury of this Society shall be a Member for Life; and any person paying one hundred dollars at one time, or who shall, by one additional payment, increase his original contribution to one hundred dollars, shall be a Director for Life.

ARTICLE III. Persons constituted Members of the Society by donations not designated by them to be applied to specific objects, shall be annually entitled to tracts to the value of one dollar, and persons so constituted Directors, to the value of two dollars; or, if preferred, they may receive tracts at any one time to the value of half the sum given.

ARTICLE IV. The Society shall meet annually, on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice-President, and thirty-six Managers shall be chosen.

ARTICLE V. The Board of Managers shall annually elect by ballot two members of the Publishing, two of the Distributing, and two of the Finance Committee, each member to serve for the term of three years, and each committee to consist of six members. The Board shall also have power to fill, by election, vacancies that may occur by death, resignation, or otherwise. The members of these three committees shall constitute an Executive Committee, to conduct the business of the Society, and shall be, *ex officio*, members of the Board. This Executive Committee shall, at their first meeting, elect two or more Secretaries, a Treasurer, and two Auditors of the Society. The Board shall have power to enact By-Laws, and to appoint Honorary Vice-Presidents, Directors, or Members. Twelve members of the Board, present at any meeting regularly convened, shall constitute a quorum for the transaction of business.

ARTICLE VI. To promote in the highest degree the objects of this Society, the Officers and Managers shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the same ecclesiastical connection; and no tract shall be published to which any member of that committee shall object.

ARTICLE VII. Any Tract Society formed on the principles of this Society, and annually contributing a donation to its Treasury, shall be considered an Auxiliary; and the President and Secretary of such Auxiliary, for the time being, shall be, *ex officio*, members of this Society.

ARTICLE VIII. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its tracts shall be, as far as practicable, the same in all parts of the United States.

ARTICLE IX. All meetings of the Society, the Board of Managers, and the Executive Committee shall be opened by prayer.

ARTICLE X. The President, or, in his absence, the Vice-President, or other Officer first on the list in the city of New York, at the request of five Managers, may call special meetings of the Board of Managers, causing three days' notice of such meetings to be given. The Board of Managers shall have power to call special meetings of the Society.

ARTICLE XI. This Constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present; notice of the proposed alteration having been given at the previous annual meeting.

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American Tract Society

Vol. 85

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LIFE DIRECTORS AND MEMBERS

THE donation of \$30.00 at one time constitutes a Life-Member; the addition of \$70.00, or \$100.00 at one time, a Life-Director. Life-Members may receive annually publications to the value of \$1.00, Life-Directors to the value of \$2.00, if applied for within the Society's year, from April 1st to April 1st, in person or by *written order*. Colporters are not authorized to supply Life-Members.

REMITTANCES, ETC.

Remittances of funds may be addressed, AMERICAN TRACT SOCIETY, 150 NASSAU STREET, NEW YORK. All checks, drafts, and money-orders should be made payable to LOUIS TAG, *Assistant Treasurer*. The name of the Society or individual making remittances, and of the town, county, and state where located, and also the object for which the remittance is intended—whether as a donation, or in payment for publications—should be accurately specified.

Funds designated for the Society should be forwarded at the earliest opportunity, that they may not lie useless when much needed for sustaining the Society's operations.

